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OLD TESTAMENT STUDY

BOOK LIST
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The Society for Old Testament Study

BOOK LIST, 1964

Because of my absence in Jerusalem during much of April and May, responsibility for the final stages of proof-reading and indexing this issue of the *Book List* has been undertaken by Mrs. E. S. K. Paterson and Dr. R. E. Clements. To both of them I am indebted, not only for this but for other help in the production of this year's *Book List*. Dr. Clements, though not a member of the *Book List* Panel, has undertaken a number of reviews; and Mrs. Paterson has at every stage carried out most of the routine drudgery involved in recording bibliographical data, despatching review copies, preparing copy for the Printer, and much else. I also wish to thank for their co-operation the members of the Panel and the following other scholars: Professors P. R. Ackroyd and M. Bič, Mr. Trevor Donald, Mr. R. Loewe, Professor C. R. North, Dr. E. I. J. Rosenthal, the Rev. E. R. Rowlands, Professors S. Segert and T. W. Thacker, Dr. E. Wiesenbergl, and Professor D. J. Wiseman. For bibliographical data promptly supplied I have to thank Professors P. A. H. de Boer and E. Hammer-shaimb, and Mr. C. N. Francis of the firm of B. H. Blackwell. Finally, and by no means merely formally, I express my sincere gratitude to the Printer and his staff.

For the guidance of readers who have a special interest in educational material, books which are recommended for inclusion in school libraries are marked by an asterisk.

G. W. ANDERSON.

NEW COLLEGE,
UNIVERSITY OF EDINBURGH.

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P.R.A.	= P. R. Ackroyd	W.D.McH.	= W. D. McHardy
G.W.A.	= G. W. Anderson	J.M.	= J. Mauchline
D.R.Ap-T.	= D. R. Ap-Thomas	C.R.N.	= C. R. North
J.M.T.B.	= J. M. T. Barton	L.A.P.	= L. A. Poore
M.B.	= M. Bič	N.W.P.	= N. W. Porteous
M.Bl.	= M. Black	B.J.R.	= B. J. Roberts
L.H.B.	= L. H. Brockington	E.I.J.R.	= E. I. J. Rosenthal
F.F.B.	= F. F. Bruce	E.R.R.	= E. R. Rowlands
R.E.C.	= R. E. Clements	H.H.R.	= H. H. Rowley
D.D.	= D. Daube	J.N.S.	= J. N. Schofield
G.H.D.	= G. H. Davies	S.Se.	= S. Segert
T.D.	= Trevor Donald	N.H.S.	= N. H. Snaith
G.R.D.	= G. R. Driver	S.S.	= S. Stein
J.A.E.	= J. A. Emerton	T.W.T.	= T. W. Thacker
J.G.	= J. Gray	D.W.T.	= D. W. Thomas
A.S.H.	= A. S. Herbert	E.U.	= E. Ullendorff
S.H.H.	= S. H. Hooke	M.W.	= M. Wallenstein
A.R.J.	= A. R. Johnson	E.W.	= E. Wiesenberg
R.L.	= R. Loewe	D.J.W.	= D. J. Wiseman

GENERAL

ALTMANN, A. (ed. by): *Biblical and Other Studies*. (Brandeis University, Lown Judaic Institute, Studies and Texts: Volume 1). 1963. Pp. xii+266. (Harvard University Press, Cambridge, Massachusetts).

6 (out of 12) articles here directly concern the Hebrew Bible. (1) Cyrus H. Gordon, in a fairly general review of 'Hebrew Origins in the Light of Recent Discovery' puts Abraham in the Amarna age, emphasizes the value of the Nuzu documents for Biblical family law, and mentions that *Israel* is now attested in Ugaritic as the personal name of a *maryannu* warrior. (2) E. A. Speiser 'The Wife-Sister Motif in the Patriarchal Narratives' shows from Nuzu sources that under the Hurrian fratriarchal system sistership was a transferable relationship that carried legal advantages for a woman and which, when she was also wife to the adoptive 'brother', invested her marriage to him with additional prestige and status, guaranteeing the genealogical purity of her children — hence the concern of *Genesis* to assert wife/sistership. (3) Nahum M. Sarna 'Psalm 89: A Study in Inner Biblical Exegesis' finds it to be an adaptation of Nathan's oracle to suit the circumstances of the Syro-Ephraimite threat of 735/4 — the lament is over Ahaz, the legitimate if unworthy Davidic king, whose replacement by ben Tab'e'l is threatened. (4) H. L. Ginsberg 'The Quintessence of Koheleth' gives, *inter alia*, his argument that the book is a translation from an Aramaic original. (5) Robert Gordis 'Elihu the Intruder' argues for the authenticity of the Elihu speeches in Job, assigning them to the author of the main poem at a much later point in his own life. (6) M. H. Goshen-Gottstein 'The rise of the Tiberian Bible Text' offers a very detailed refutation, as urbane as it is devastating, of Kahle's whole conception of Massoretic problems: he concludes that the Aleppo Codex which is the basis of the current Jerusalem Bible project is authentically that referred to by Maimonides, who (so far from 'authorising' it) acknowledged it; and that it is the only (not just the only surviving) complete Bible codex ever prepared by Aaron b. Asher. Two further articles may interest some readers of this *Book List*: (a) S. Lieberam 'How Much Greek in Jewish Palestine?' (b) A. S. Halkin, on 'The Mediaeval Jewish Attitude Towards Hebrew'.

R.L.

BIČ, M. & SOUČEK, J. B. (ed. by): *Biblická Konkordance*, Parts 22 and 23. Rozpáleny-Spolu. 1963. Pp. 80 each part. (Edice Kalich, Prague. Price: Kčs. 10.50 each).

This valuable Concordance to the Czech Bible, offering the reader more help than any other single Concordance in any language known to the reviewer, since it shows not only the Hebrew original for the Old Testament and the Greek original for the New Testament, but also the Greek word used in the Old Testament, is now getting within sight of the end. Editors and users must be eagerly awaiting the completion of this great

H.H.R.



DE BOER, P. A. H. (ed. by): *Congress Volume, Bonn 1962* (Supplements to Vetus Testamentum, Vol. IX). 1963. Pp. 342+1 plate. (E. J. Brill, Leiden. Price: Fl. 46).

It is possible to do little more than list this collection of articles first read as papers to the Congress. They cover most aspects of Old Testament study; textual, literary, and traditio-historical criticism, history, religion, and relatedness to its contemporary world. The volume begins with a moving and eloquent tribute to Hermann Gunkel and his creative contributions to Old Testament study (W. Baumgartner: Zum 100. Geburtstag von Hermann Gunkel). The list of names and titles that follow will illustrate the importance of this collection. C. H. Gordon: The Mediterranean Factor in the Old Testament (those who attended the congress will observe that this differs in content though not in theme from the paper as delivered); A. Lauha: Das Schiffmeermotiv im Alten Testament; S. Herrmann: Prophetie in Israel und Ägypten — Recht und Grenze eines Vergleichs; M. Sekine: Erwägungen zur hebräischen Zeitfassung; G. W. Anderson: Isaiah xxiv-xxvii Reconsidered; M. Haran: The Literary Structure and Chronological framework of the Prophecies in Isa. xl-xlvi; R. E. Murphy: A Consideration of the Classification 'Wisdom Psalms'; R. Tournay: Les affinités du Ps. xlv avec le Cantique des Cantiques et leur interprétation messianique; A. Caquot: La prophétie de Nathan et ses échos lyriques; G. Rinaldi: Quelques remarques sur la politique d'Azarias (Ozias) de Juda en Philistie (2 Chron. xxvi. 6 ss.); E. Auerbach: Der Aufstieg der Priesterschaft zur Macht im Alten Israel; D. N. Freedman: The Law and the Prophets; G. E. Weil: La nouvelle édition de la Massorah (BHK iv) et l'histoire de la Massorah; J. D. Barthélemy: Les tiquqé sopherim et la critique textuelle de l'Ancien Testament; M. Mansoor: The Massoretic Text in the Light of Qumran; A. S. van der Woude: Das Hiobtargum aus Qumran Höhle XI; A. Jepsen: Von den Aufgaben der alttestamentlichen Textkritik. The concluding sentence deserves to be quoted: the Old Testament is a work 'that speaks still today to mankind because here the speaker is also the Lord of our history.' A.S.H.

DE BOER, P. A. H. (ed. by): *Oudtestamentische Studiën, Deel XIII. Studies on Psalms*. 1963. Pp. 200. (E. J. Brill, Leiden. Price: Fl. 32).

It is pleasant to record the publication of another volume in this well-known Dutch series, which thus, after an interval of five years, continues to bear witness to the enthusiasm and energy of Professor de Boer. The title of the volume should prepare the reader for the diversity of its contents, which are such that there is something here for every student of the Psalter, whatever his main interest may be. The contributors have been permitted to write in English, French, or German; and there are discussions of various lexical, grammatical, and textual points (G. J. Thierry, A. S. van der Woude), an exegetical study of Psalm xv in terms of a royal psalm (J. L. Koole), of Psalm xxvi with special reference to the plea of innocence (L. A. Snijders), and of Psalm xlix with its possible thought of a future life (J. van der Ploeg), an exposition of the stylistic factor of 'repetition' (N. H. Ridderbos), an evaluation of the ethical as

compared with the juridical elements in the Psalter (B. Gemser), a consideration of the psalms of vengeance and cursing (H. A. Brongers), and, indicative of the editor's wide interests, an examination of the Old Latin text of the Song of Hannah (P. A. H. de Boer). The contributions by Professors Gemser and Thierry are posthumous, and the editor pays a tribute to these scholars in a short preface. Incidentally, the appeal to Ugaritic in connexion with Ps. lxxxix. 20, which occurs on pp. 135 f., was anticipated by Professor W. F. Albright some fifteen years ago.

A.R.J.

BRAUN, F. M.: *The Work of Père Lagrange*, adapted from the French by R. T. A. Murphy, O.P. 1963. Pp. xviii + 306. (Bruce Publishing Co., Milwaukee. Price: \$7.00).

The original French edition of this book appeared in 1944 under the title *L'Oeuvre du Père Lagrange*. It was, and remains, a selective rather than a complete account of Lagrange's life, and its chief value lies in the very full chronological bibliography of the great Dominican's publications, beginning with his thesis of 1878 for the doctorate in civil law, and ending with item 1786, his article for the 1938 volume of the *Revue biblique* (Vol. XLVII, pp. 163-183) on the Mosaic authenticity of Genesis and the documentary theory.

The chapters on Lagrange's life and work are arranged under the headings: Founder and Master, In the Light of Faith, Trials and Struggles, the Great Works, and Secret of a Full Life. To these the translator has added a sixth chapter entitled The Harvest, which helps to bridge the quarter-century that has elapsed between Lagrange's death on 10 March, 1938 and the present time. It is a pity that not all the photographs in the original work could be reproduced here. At least one photograph of the École Biblique might be added in some future edition.

J.M.T.B.

BRUCE, F. F. (ed. by): *Promise and Fulfilment*. Essays presented to Professor S. H. Hooke in celebration of his Ninetieth birthday 21st January, 1964 by Members of the Society for Old Testament Study and others. 1963. Pp. 214. (T. & T. Clark, Edinburgh. Price: 25s. 0d.).

Professor Bruce is to be congratulated upon the admirably representative team which he has gathered together on behalf of the Society in its effort to do honour to this distinguished former President, who, happily, kept to schedule and celebrated his ninetieth birthday on the 21st January, 1964; and here the reviewer must add that he, for one, cannot bring himself to refer to Professor Hooke as a nonagenarian, for this far too often carries with it a suggestion of senility which, as the delightfully characteristic frontispiece serves to show, would here be wholly out of keeping!

To cover the wide range of Professor Hooke's academic interests the editor has been forced to seek contributions from colleagues and friends outside the immediate circle of the Society, and we must all be grateful for their readiness to help. The range

itself may be summed up as follows: comparative religion (S. G. F. Brandon, N. Q. King, G. Widengren); Old Testament (A. A. Anderson, G. Henton Davies, G. R. Driver, A. Guillaume, J. R. Porter, N. H. Snaith, J. Weingreen); New Testament (F. F. Bruce, A. J. B. Higgins); and, as marking, so to speak, the climax of Professor Hooke's own spiritual pilgrimage, a consideration of the rôle of imagination in divine revelation (A. M. Farrer). The volume is full of interest and a worthy tribute to one who has endeared himself to so many as both scholar and friend; and something of the way in which he has done this is sketched for the reader in the discerning personal appreciation which has been provided so very appropriately by the Dean of St. Paul's.

A.R.J.

BUTTRICK, G. A. and others (ed. by): *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia in Four Volumes*. 1962. Pp. xxxii+876+24 maps; viii+1030; viii+978; viii+964. (Abingdon Press, New York & Nashville. Price: \$45 or £18 the set).

The editors of this dictionary have drawn upon an international team of contributors, many of whom are leading experts on the subjects on which they write. The result is that many of the longer articles are of great distinction, offering valuable contributions to scholarship. Among such we may mention those of G. E. Mendenhall on Covenant and Election, K. Elliger on the Territories of the Tribes, G. von Rad on Deuteronomy, G. Henton Davies on the Ark, the Presence of God, and the Tabernacle, O. Eissfeldt on Genesis, J. Hempel on the Psalms and Old Testament Ethics, S. Mowinckel on Legend, Literature, and Tradition. Excellent surveys of modern criticism and research are given by H. H. Rowley on the History of Israel, J. Bright on the History of Hebrew Religion, and by K. Stendahl on Biblical Theology. Many other articles are of the same high standard. As often with such dictionaries there is an unevenness of quality, and some contributions disappoint. It is a pity that the articles on Abraham, Isaac, and Jacob make no attempt at an historical assessment of their subjects, so that in this regard they fall far short of the parallel contributions in the third edition of *Die Religion in Geschichte und Gegenwart*. The quality of the bibliographies is noticeably uneven, some being excellent, whilst others are scanty in the extreme. The translations seem reasonably well done, although that of Hempel's article on the Psalms reads awkwardly and betrays errors. We have places referred to as Silo and Sichem instead of Shiloh and Shechem (Vol. III, p. 947b). The volumes are attractively produced, and are not expensive for a work of such a scale. They will prove a valuable source of reference for Old Testament scholars.

R.E.C.

CAZELLES, H. & FEUILLET, A. (ed. by): *Dictionnaire de la Bible. Supplément*. Fasc. xxxviii. (Péché-Pentateuque). 1964. Tome VII, columns 481-678. (Letouzey & Ané, Paris).

In this latest fascicle S. Lyonnet continues the subject of sin in the Old Testament; here the vocabulary of the Septuagint is under close review. The same writer also contributes a long

section on sin in the New Testament with special emphasis on the exegesis of Romans ch. v in respect of original sin. A somewhat unusual article deals with pilgrimages in the ancient East; later sections study pilgrimages in Israel and to the Holy Places before the period of the Crusades. 'Pella' (Khirbet Faḥil) is an up-to-date study in topography in regard to a city not mentioned in the Bible. 'Pelt' (Jean-Baptiste) is a short biography of a former Bishop of Metz, now chiefly remembered as the translator of A. Schöpfer's *Geschichte des Alten Testaments*, largely replaced by the French version of G. Ricciotti's *Storia d'Israele*. Penitence in the Old and New Testaments is considered by J. Giblest and A. M. Denis respectively. The article on the Pentateuch is by J. B. Bouhot for the patristic exegesis, and by H. Cazelles for the medieval period, modern exegesis, and the *status quaestionis* as it appears in the latest authorities.

J.M.T.B.

DEISSLER, A.: *Das Alte Testament und die neuere katholische Exegese, für die Verkündigung und Katechese dargestellt*. (Aktuelle Schriften zur Religionspädagogik 1). 1963. Pp. 127. (Verlag Herder, Freiburg. Price: DM. 7.80; by subscription, DM. 6.80).

The author tells us that, in spite of the great interest in Bible reading and sermons on the Bible, it is difficult to find a small book in German that summarizes the progress that has been achieved in Old Testament studies in recent years. In this unpretentious booklet he divides his survey into three parts, namely, the Papal encyclical *Divino afflante Spiritu* (30 Sept., 1943) as the Magna Charta of modern Catholic exegesis, the questions regarding the authorship of the individual books, and the literary *genres* exhibited in these writings. It is not quite easy to see why each book could not have been treated, as in most introductions, under a single heading, but not much, if any, confusion could result from the method adopted here, and the information is taken from the best and most progressive authors. The select bibliography is, for the most part, made up of German works by Catholic authors, with occasional reference to works in French. No English work is mentioned in the bibliography.

J.M.T.B.

EISSFELDT, O.: *Kleine Schriften*, herausgegeben von Rudolf Sellheim und Fritz Maass. Zweiter Band. 1963. Pp. VIII+558+VI plates. (J. C. B. Mohr, Tübingen. Price: paper, DM. 60; cloth, DM. 65).

The first volume in this series was reviewed in *Book List*, 1962, pp. 5 f. The present volume, which has been produced with the same scrupulous care and bibliographical precision, contains the following items from the period 1933-1945 (where the subject is germane, some later essays are included): Das Datum der Belagerung von Tyrus durch Nebukadnezar; Das Berufungsbewusstsein der Propheten als theologisches Gegenwartsproblem; Der Gott des Tabor und seine Verbreitung; Die Wanderung palästinisch-syrischer Götter nach Ost und West im zweiten vorchristlichen Jahrtausend; Ernst von Dobschütz † 20. Mai 1934. Zum Reformationstag; Der geschichtliche Hintergrund der Erzählung von Gibeas Schandtat (Richter 19-21); Neue

Zeugnisse für die Aussprache des Tetragramms als Jahwe; Nachwort; Karl Budde † am 29. Januar 1935 in Marburg; Hesekiel Kap. 16 als Geschichtsquelle; Eine Einschmelzstelle am Tempel zu Jerusalem; Hans Bauer † 6. März 1937; Hegel-Kritik und Pentateuch-Kritik. Historisch-kritische Analyse und systematisch-praktische Synthese in der Bibelforschung; Schamemrumim "Hoher Himmel", ein Stadtteil von Gross-Sidon; Zur Frage nach dem Alter der phönizischen Geschichte des Sanchunjaton; Religionsdokument und Religionspoesie, Religionstheorie und Religionshistorie; Ras Schamra und Sanchunjaton, Philo Byblius und Eusebius von Cäsarea; Neue Götter im Alten Testament; Alfred Bertholet zum 70. Geburtstag (9. November 1938); Linos und Alijan; Die Komposition von Exodus 1–12. Eine Rettung des Elohisten; Ba'alšamēm und Jahwe; Die Komposition der Bileam-Erzählung. Eine Nachprüfung von Rudolphs Beitrag zur Hexateuchkritik; Himmel und Erde als Bezeichnung phönizischer Landschaften; Phönizische Überlieferungen als Quelle für die Bücher 40–43 der Dionysiaca des Nonnos von Panopolis; Das Chaos in der biblischen und in der phönizischen Kosmogonie; Zum geographischen Horizont der Ras-Schamra-Texte; Lade und Stierbild; Tempel und Kulte syrischer Städte in hellenistisch-römischer Zeit; Zu syrischen Tempeln und Kulturen in hellenistisch-römischer Zeit; Abdalonymus und 'LNM; Zu "Abdalonymus und 'LNM"; Ruinen und Heiligtümer in Irak und Iran; Bestand und Benennung der Ras-Schamra-Texte; Die keilschriftalphabetischen Texte aus der zehnten und elften Ausgrabungskampagne in Ras Schamra; Ras Schamra: Die keilschriftalphabetischen Texte der Kampagnen 1948/51; The alphabetical cuneiform texts from Ras Shamra published in "Le Palais Royal d'Ugarit" Vol. II, 1957; Die Flügelsonne als künstlerisches Motiv und als religiöses Symbol; Mémorial Lagrange; Otto Kern † 31. Januar 1942; Wilhelm Gesenius als Archäologe; Wilhelm Gesenius und die Palästinaforschung; Wilhelm Gesenius 1786–1842; Neue Forschungen zum 'Ebed Jahwe-Problem; Israelitisch-philistäische Grenzverschiebungen von David bis aus die Assyrierzeit; Die Bedeutung der Funde von Ras Schamra für die Geschichte des Altertums; Mythos und Sage in den Ras-Schamra-Texten; Die Wohnsitze der Götter von Ras Schamra; Ein neuer Beleg für die Funktion der Sonnengöttin von Arinna als Oberhaupt des hethitischen Staates; Ugaritisches 1–4; Christus-Monogramm und phönizisches "Hermes-Emblem".

G.W.A.

FRIEDRICH, G. (ed. by): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). (Band VII. Doppellieferung 11/12). 1963. Pp. 128. (Kohlhammer, Stuttgart. Price: DM. 9.20).

This double number begins with an article by G. Bertram on *stereos* and its cognates, relevant because of the LXX translation of *raqi'a* by *stereoma*. The article by W. Grundmann on *stephanos*, *stephanoō* deals briefly with 'afarah in the Old Testament. The same author is also responsible for the article on *steko*, *histemi*, the latter verb representing a number of important Hebrew verbs. In particular attention is drawn to the linking of *histemi* in the LXX with *diatheke*, *horkos*, *logos* and *entole*

which is of some theological importance. In the article by Betz on *stigma* there are interesting remarks about tattooing and other distinguishing signs in the Old Testament. The article by U. Wilckens on *stole* has a section on usage in the LXX. More important are the relevant sections of the article by K. Weiss on *stoma* and of the article by O. Bauernfeind on *strateuomenai* and its many cognates. In his article on *strephe* and its cognates G. Bertram discusses, though very briefly, the usage of *shubh* and certain other Hebrew words which correspond to this large group of Greek words in the LXX. U. Wilckens writes the concluding article, on *stulos*. Though not strictly relevant, mention should perhaps also be made of the article on *stoicheo* and its cognates, in particular of the long section on *stoicheion*.

N.W.P.

*GRANT, F. C. & ROWLEY, H. H. (ed. by): *Dictionary of the Bible*, 2nd edition (original edition by James Hastings). 1963. xvi+1060+4+16 maps. (T. & T. Clark, Edinburgh. Price: 100s. 0d.).

The fact that this book appeared just too late to be included in the 1963 *Book List* has given the reviewer the opportunity to consult it both extensively and intensively over the past year. In every way it appears to be at least as good as its predecessor. Highly skilful editing has produced a successful and harmonious blend of old and new. Some articles are unchanged, others revised, others rewritten, and others devoted to subjects (e.g., Dead Sea Scrolls, Mari, Myth and Ritual, Ras Shamra), which did not appear in the original edition. The coloured maps are beautifully clear and a delight to use. Altogether this is a triumph of scholarship, of popularization, and of editing.

G.W.A.

GREENSLADE, S. L. (ed. by): *The Cambridge History of the Bible: The West from the Reformation to the Present Day*. 1963. Pp. x+590+48 plates. (Cambridge University Press. Price: 45s. 0d.; \$8.50).

Canon Greenslade has gathered a strong team of British, American, and Continental experts, and each article is written with authority and out of a full and scholarly knowledge. The Editor and Dean Weigle cover the history of English versions, and shorter accounts are given of the major European Bibles. There are chapters on the Bible in the Reformation (R. H. Bainton), the Religion of the Protestants (N. Sykes), the Bible in the Roman Catholic Church from Trent to the Present Day (F. J. Crehan, S.J.), the Bible and the Missionary (E. Fenn), and the Printed Bible (M. H. Black). Of even greater interest to members will be the chapters entitled: Biblical Scholarship (B. Hall), Criticism and Theological Use of the Bible, 1700-1950 (W. Neil), the Rise of Modern Biblical Scholarship and Recent Discussion of the Authority of the Bible (A. Richardson), and the appendices on aids to the study of the Bible (D. R. Jones). There is a useful bibliography. When the companion volume *From Jerome to the Renaissance* appears, libraries, public and private, will have an admirable work of reference covering the whole history of our Bible.

W.D.McH.

Hebrew Union College Annual, Vol. XXXIV (ed. by Elias L. Epstein). 1963. Pp. 250+40 (in Hebrew)+1 plate+portrait. (Hebrew Union College, Cincinnati).

This volume, dedicated to the memory of Dr. Julius Lewy, contains eleven articles. The articles which have a direct bearing on the Bible are: 'The "Bloody Husband" (?) (Ex. iv 24-26) Once Again' (J. Morgenstern); 'Studies in the Book of Samuel (chapter iii)' (M. Tsevat). Those having an indirect bearing are: 'A Seven Day Ritual in the Old Babylonian Cult at Larsa' (Edwin C. Kingsbury); 'Pseudo-Eupolemus' Two Greek Fragments on the Life of Abraham (Ben Zion Wacholder); 'A Suggested Interpretation of the Biblical Philosophy of History' (John Briggs Curtis). Biblical scholars may also find some interest in 'Aspects of the New Year Liturgy' (Leon J. Liebreich); 'Abraham on Prophecy in the Moreh Nebhukhim' (Alvin J. Reines). The other studies are: 'The Medical Profession in the Light of the Cairo Geniza Documents' (S. D. Goitein); 'Eibenschütziana' (B. Brillinger); 'Two Early Jewish Polemicists on American Soil' (Judah M. Rosenthal); 'R. Moses Ha-Kohen of Lunel's Strictures of the work of Maimonides' (Samuel Atlas) (in Hebrew). At the end comes an index to H.U.C.A., vols. I-XXXIII. The articles are of a high scholarly quality.

M.W.

MACDONALD, J. (ed. by): *The Annual of Leeds University Oriental Society*, Vol. III (1961-62). 1963. Pp. 120. (E. J. Brill, Leiden. Price: Fl. 18).

Particular attention may be drawn to the following articles: G. Fohrer, The Origin, Composition and Tradition of Isaiah i-xxxix. This is a closely packed, carefully reasoned presentation. Seven Isaianic collections are distinguished, and four non-Isaianic complexes. The dates of the collections range from the end of the Syro-Ephraimite war to the post-exilic period; the whole assumed final shape by the fourth century. Certain ritual considerations determined the writing down, for the recital releases the divine power inherent in the prophetic word. N. H. Snaith in The Hebrew Root G'L(I), notes its use with God as subject chiefly in Psalms and Isa. xxxv; xl-lv; lx-lxii, and its meaning as the enforcement or restoration of a lapsed right or claim, reverting to the original owner. G. E. Weil writes on 'Un Fragment de Okhlah Palestinienne', the Cambridge Ms.heb. D.1, 12. G. Vermes discusses the Targumic versions of Gen. iv. 3-16 and finds that Onkelos is closely related to the Palestinian tradition and indicates the importance of Targumic material for New Testament study. The editor concludes the volume with a list of Samaritan studies produced by members of this School.

A.S.H.

MULLO WEIR, C. J. (ed. by): *Transactions of Glasgow University Oriental Society*, Vol. xix (1961-1962). 1963. Pp. iv+87. (Printed for the Society by E. J. Brill, Leiden. Price: 18s. 0d.).

Three of the contributions to this volume are of direct interest to the *Alttestamentler*. In 'Temple and Land', R. E. Clements offers an interesting interpretation of certain passages in the

Psalter which speak of dwelling with Yahweh. W. McKane presents a careful study of *g^eulla* and levirate marriage in Ruth. R. A. Stewart surveys mediaeval Hebrew interpretations of Psalm cx. H. C. Thomson writes on '*Shophet* and *Mishpat* in the Book of Judges'. H. G. Farmer contributes two articles: 'The Arabian Influence on European Music' and 'Two Genizah Fragments on Music'; and J. R. Buchanan (who has been a member of the Society since 1904) gives a sketch of the history of the Druzes to the time of Fakhr-al-Din II. G.W.A.

NOTH, M.: *Developing Lines of Theological Thought in Germany*, trans. by J. Bright. (Fourth Annual Bibliographical Lecture). 1963. Pp. 30. (Union Theological Seminary in Virginia).

This survey, in which particular but not exclusive attention is paid to the work of German Protestant Old Testament scholars, gives a most valuable account of current trends and is admirably documented, so that the reader is enabled to see both the wood and the trees. G.W.A.

Die Ou Testamentiese Werkgemeenskap in Suid-Afrika: Studies on the Book of Ezekiel. Papers read at 4th Meeting held at Bloemfontein, 31 January–3 February, 1961. 1961. Pp. 54. (Obtainable from Professor A. H. van Zyl, P.O. Box 185, Lynn East, Pretoria, South Africa. Price: 60 cents; 6s. 0d.).

Four South African scholars read the papers included here at the fourth meeting of their Society, held at Bloemfontein early in 1961. I. H. Eybers has a well-documented paper on 'The Book of Ezekiel and the Sect of Qumran' in the course of which he shows the prophet's influence on the vocabulary but particularly on the conception of the priesthood at Qumran. In 'The Tyre Passages in the Book of Ezekiel (Chapters 26, 27, 28: 1–19)' J. H. Kroeze gathers together some details of the history of Tyre, attempts an exegesis of the texts, and refers to some of the mythical traits present. A. van Selms speaks of the 'Literary Criticism of Ezekiel as a Theological Problem', the problem being really that of the nature or limits of inspiration. He is able to justify literary criticism on the ground that Article 3 of the *Confessio Belgica* differentiates between the authority of the original oral prophecy and its subsequent writing. Ezekiel is found to have delivered his prophecies originally in poetic form, orally, but later to have written them down and expanded or interpreted them in a less authoritative form. In the last article, A. H. van Zyl discusses 'Solidarity and Individualism in Ezekiel'. He finds that there is still a great deal of the 'corporate personality' concept in Ezekiel, and, though he did develop the theme of individual responsibility, this by no means began with him.

D.R.Ap-T.

Die Ou Testamentiese Werkgemeenskap in Suid-Afrika: New Light on some Old Testament Problems. Papers read at 5th Meeting held at the University of South Africa, Pretoria, 30 January–2 February, 1962. 1962. Pp. 64. (Obtainable from Professor A. H. van Zyl, P.O. Box 185, Lynn East, Pretoria, South Africa. Price: 75 cents.).

This time the South African Society for Old Testament Study has not confined itself to a single theme. I. H. Eybers begins with 'Some Light on the Canon of the Qumran Sect', in which he seeks to evaluate the quotations from, and allusions to, books of the Old Testament and Apocrypha found in the Qumran scrolls but is cautious as to the results. J. H. Kroeze puts forward 'Remarks and Questions regarding some Creation-passages in the Old Testament' in a somewhat disjointed fashion, but making some observations of value. After noting occurrences of '*amarti* in the sense of 'declare openly', 'confess (faith or guilt)', or simply 'think', C. J. Labuschagne, in an interesting short note, 'Some Remarks on the Translation and Meaning of '*amarti* in the Psalms', suggests that in at least five instances the verb means 'I wrongly or mistakenly thought'. B. J. van der Merwe in 'The Laying on of Hands in the Old Testament' comes to the conclusion that this custom was something of an innovation and, in connexion with the sacrifice, was intended to indicate the whole-hearted involvement of the giver. A. H. van Zyl studies 'Isaiah 24–27: their Date of Origin', and, after a definition of Apocalyptic, comes down against any such description being applied to these chapters. He defends their Isaianic authorship though he would find still older songs incorporated in them. Finally P. A. Verhoef in 'Some Notes on Typological Exegesis' pleads for the validity of a reasonable typological exegesis based on the revelatory character of the Bible, confined to the scheme of redemptive history but stressing the reality of the history as much as the redemption, and acknowledging the great difficulty of defining exactly what is to be regarded as typological.

D.R.Ap-T.

RIESENFIELD, H. (ed. by): *Svensk exegetisk årsbok* xxvii (1962). 1963. Pp. 160. (C. W. K. Gleerup, Lund. Price: Sw. kr. 10).

In this issue Å. Sjöberg, who took part in Professor H. Lenzen's excavations at Uruk-Warka in 1962, gives a general account of that and other Sumerian cities. J. Jeremias discusses the Lord's Prayer in the light of recent research. K. H. Rengstorf writes on Paul and the earliest Christian community at Rome. E. Lövestam considers *apoluein* as a term applied to divorce. The above articles are in Swedish. In German there are the following: E. Lövestam on the title 'Son of David' in the New Testament; B. Gärtner on Paul and Barnabas at Lystra; and B. Gerhardsson on 'Die Boten Gottes und die Apostel Christi'. There are also reviews, and a useful survey by Å. Runmark, of some recent works on Jeremiah.

G.W.A.

ROWLEY, H. H.: *From Moses to Qumran.* Studies in the Old Testament. 1963. Pp. xiv+294. (Lutterworth Press, London. Price: 30s. 0d.).

This collection contains the following articles which have appeared elsewhere, mostly in journals or in volumes of essays:

The Authority of the Bible; Moses and Monotheism; The Meaning of Sacrifice in the Old Testament; Ritual and the Hebrew Prophets; The Book of Job and its Meaning; The Prophet Jeremiah and the Book of Deuteronomy; Jewish Proselyte Baptism and the Baptism of John; The Qumran Sect and Christian Origins. Although it is unlikely that any serious student of the Old Testament is unacquainted with these papers, in reissuing them Dr. Rowley has done his colleagues a service, for, quite apart from the modifications in the text and the additions to the footnotes, the convenience of having the eight essays in this form makes for ease of reference. His balanced, learned, and well-documented discussions of these major Old Testament topics will now be available to a much wider circle of readers.

W.D.McH.

ROWLEY, H. H.: *Men of God. Studies in Old Testament History and Prophecy*. 1963. Pp. xii+306. (Thomas Nelson and Sons, Edinburgh. Price: 42s. 0d.).

In this volume Professor Rowley has collected eight of his John Rylands Library lectures, published originally in the Library's *Bulletin*. These lectures have all been reviewed in the *Book List* as follows: Moses and the Decalogue (in 1952), Elijah on Mount Carmel (in 1961), The Marriage of Hosea (in 1957), Hezekiah's Reform and Rebellion (in 1963), The Early Prophecies of Jeremiah in their Setting (in 1963), The Book of Ezekiel in Modern Study (in 1954), Nehemiah's Mission and its Background (in 1956), and Sanballat and the Samaritan Temple (in 1956). The text of the lectures has been modified occasionally and a few further references and additions have been made to the notes, and there are indexes of Subjects, Authors, and Texts. Students will be grateful to Professor Rowley for making more readily accessible these important and well-documented contributions to Old Testament studies.

L.A.P.

*ROWLEY, H. H. (ed. by): *A Companion to the Bible*, 2nd edition (original edition edited by T. W. Manson). 1963. Pp. xii+628+6 maps. (T. & T. Clark, Edinburgh. Price: 35s. 0d.).

A notice of the first edition of this invaluable work appeared in *Book List*, 1940, p. 8. The general plan of the new edition remains much the same; but the book has been almost entirely rewritten by an almost entirely new team of contributors. In substance, scope, and approach, the articles reflect the important developments of the past quarter-century. Not the least valuable feature is the bibliographies. The maps are distinctly better than those in the original edition. It need hardly be said that the editing is impeccable.

G.W.A.

Studia theologica cura ordinum theologorum Scandinavicorum edita. Vol. 16, Fasc. 2 (1962). 1963. Pp. 109-188. Vol. 17, Fasc. 1 (1963). 1963. Pp. 1-76. Vol. 17, Fasc. 2 (1963). 1963. Pp. 77-188. (Aarhus University, Aarhus. Price: D. kr. 30 each volume or D. kr. 20 each fascicle).

Vol. 16, Fasc. 2 contains two articles (both in German) of direct interest to the *Alttestamentler*. S. Granild offers a finely

balanced discussion of the relation of Jeremiah and Deuteronomy; and K. T. Andersen contributes an article entitled 'Der Gott meines Vaters', which is a very useful examination of Alt's well-known hypothesis and the criticisms levelled against it. Among the contents of the other fascicles mention may be made of 'The Apocryphon of John and Genesis', by S. Giversen in Vol. 17, Fasc. 1; and in Vol. 17, Fasc. 2 of 'Are the Essenes Referred to in the Sibylline Oracles?' by B. Noack, and S. Giversen's 'Nag-Hammadi Bibliography, 1948-1963', which runs to some 46 pages.

G.W.A.

THOMAS, D. W. and MCHARDY, W. D. (ed. by): *Hebrew and Semitic Studies presented to Godfrey Rolles Driver in celebration of his seventieth birthday, 20 August, 1962. 1963.* Pp. viii+206+2 plates. (Clarendon Press, Oxford. Price: 75s. 0d.).

The essays in this volume are written in honour of one of our most distinguished members by scholars from ten different countries. W. F. Albright maintains (interestingly, but not always very convincingly) that, though the Song of Songs dates from the fifth or fourth century B.C., it contains fragments which are shown to be much older by their similarity in style and subject matter to Bronze Age texts. P. A. H. de Boer's article prints and discusses a Syro-Hexaplar text of 1 Sam. ii. 1-10 from a manuscript at Mosul. A. Díez-Macho describes some Hebrew manuscripts of a character sometimes attributed to the Ben Naphtali school; however, he thinks that they do not belong to this school and that their affinities with it are explained by a common dependence on the Palestinian tradition of pointing. A. Dupont-Sommer publishes an Aramaic letter to a certain Yedoniah which is inscribed on an ostrakon from Elephantine. C. J. Gadd's article contains part of a Sumerian lament on the fall of Ur; he believes that the book of Lamentations and other passages in the Old Testament 'are manifestly under the influence of' such texts. H. L. Ginsberg argues that the Hebrew words *peri* and *shores* sometimes mean 'branch' and 'stock' respectively. C. H. Gordon maintains that Abraham was a merchant-prince from a North Mesopotamian city named Ur, and that much light is thrown on the patriarchal narratives by texts of the fifteenth to the thirteenth century B.C. E. Hammershaimb examines the Hebrew use of the infinitive absolute and compares it with similar idioms in the cognate languages. S. Mowinckel defends the view that *shahal* is sometimes to be translated 'serpent'. C. Rabin challenges the theory that the Semitic dialects came 'into being by ethnic "waves" of emigrants from the original home of the Semites'. H. H. Rowley studies the Aramaic of the Genesis Apocryphon and concludes that the language 'is very close to that of the Aramaic parts of Daniel, though slightly later'. W. Rudolph contributes a textual and exegetical study of the prophecy about Moab in Isaiah xv-xvi, the nucleus of which comes, he thinks, from the time of Jeroboam II's attack (2 Kings xiv. 25) and is 'die älteste Schriftprophetie' in the Old Testament. G. Ryckmans examines the office of *gayl* (which he renders '*préposé*') in pre-Islamic South Arabia. T. W. Thacker compares the use of the verb 'to be' in Semitic languages and in Egyptian, and claims that the 'Semitic languages

can often throw light on problems of Egyptian grammar and syntax'. J. Ziegler investigates the reasons why a reviser modified the Greek version of Ecclesiasticus; he suggests that the affinity between the reviser's vocabulary and that of the New Testament and the younger Greek translations of the Old Testament helps us to date the revision. The volume ends with a bibliography of Professor Driver's many writings.

J.A.E.

WEGENER, G. S.: *6,000 Years of the Bible*, trans. by Margaret Shenfield. 1963. Pp. 352 incl. 223 ills. (Hodder and Stoughton. Price: 35s. 0d.).

This book was originally published in German in 1958. The English title may be repellent to many readers; and this attitude may be exacerbated when they find the title virtually contradicted within the book (e.g., pp. 48, 125). Beyond that, they may find in the first chapter a few statements which they adjudge to be loosely expressed or otherwise open to criticism. The book begins historically at c. 4,000 B.C. as the approximate date of the Flood, although surely it was not the date or place of that event, but the tradition concerning it and the interpretation put upon it which are significant for the story of the Bible.

The section of the book which deals with the Old Testament is somewhat scrappy and has little body; but thereafter the story of the Bible really begins to flow. The New Testament books and their canonization; the multiplication of Gospels of Jesus and collections of His sayings in the early Church and the assault upon it of doctrinal heresies; the versions of the Bible, the work of the mediaeval monks in making copies of it, the printed Bible; Luther, Wyclif, Tyndale and the rest; AV, RV, RSV, NEB; translation of the Bible into many tongues and distribution of it to many lands — all this and much more is here, graphically, skilfully and interestingly told and generously illustrated. An unanticipated final chapter is added for good measure, in which Count Tischendorf, modern archaeologists, vendors of manuscripts, and forgers of them are duly mentioned; and the Lachish Letters, the Oxyrhynchus Papyri, and the Dead Sea Scrolls, as well as infra-red photography and the carbon 14 test, all have their place in the crowded scene.

J.M.

WÜRTHWEIN, E. & KAISER, O. (ed. by): *Tradition und Situation*. Studien zur alttestamentlichen Prophetie. Artur Weiser zum 70. Geburtstag am 18.11.1963 dargebracht von Kollegen, Freunden und Schülern. 1963. Pp. VIII+156 incl. 1 portrait. (Vandenhoeck & Ruprecht, Göttingen. Price: DM.15).

These studies in Old Testament prophecy have been prepared as a *Festschrift* for A. Weiser's seventieth birthday by scholars who are contributors to the series of *Das Alte Testament Deutsch*. W. Beyerlin writes on the origin of the historical framework in the Book of Judges, arguing that it is pre-Deuteronomic, and goes back ultimately to the lawsuit motif in the covenant cult. W. Eichrodt examines the prophetic office of watchman from Ezekiel xxxiii, and K. Elliger studies the use and interpretation of the prophet Malachi in the preaching of the Church. K. Gallinger presents an interpretation of Isaiah xxi in the light of the recently discovered Nabonidus inscription from Harran,

and H. W. Hertzberg raises a large question mark against the claim that intercession was an official aspect of the prophetic office. O. Kaiser examines how the words of the prophets may be understood as the Word of God, especially in the light of recent traditio-historical studies, and N. W. Porteous writes of the part played by the prophets in actualising the traditions of the covenant, and their connection with the origins of Deuteronomy. H. Ringgren examines some of the prophetic descriptions of the divine wrath, and E. Würthwein has a valuable fresh approach to bring to the prophetic criticism of the cult, arguing that it derived from a common tradition originating in a negative imitation of cultic assurances given for rites of penitence and fasting. W. Zimmerli studies the words of the two great prophets of the exile, which promise universal recognition of the reality of Yahweh. Altogether this is an attractive and stimulating collection of essays, worthily rendering honour to one to whom honour is due.

R.E.C.

ZIMMERLI, W.: *Gottes Offenbarung*. Gesammelte Aufsätze zum Alten Testament. (Theologische Bücherei: Neudrucke und Berichte aus dem 20. Jahrhundert. Band 19. Altes Testament). 1963. Pp. 336. (Chr. Kaiser Verlag, München. Price: DM. 15).

This is a valuable addition to a well-known series which makes available a collection of some of the studies of leading Old Testament scholars which are no longer easily obtainable. The main theme in the series here presented is God's self-revelation, the first three studies being entitled 'Ich bin Yahwe', 'Erkenntnis Gottes nach dem Buche Ezechiel' (the longest of the studies in the book), and 'Das Wort des göttlichen Selbsterweises (Erweiswort), eine prophetische Gattung'. The interest in Ezekiel shown in the second of these is further illustrated in three others: 'Das Gotteswort des Ezechiel', 'Die Eigenart der prophetischen Rede des Ezechiel' and '"Leben" und "Tod" im Buche des Propheten Ezechiel'. Two others are more or less related prophetic studies, 'Der "neue Exodus" in der Verkündigung der beiden grossen Exilspropheten' and 'Zur Sprache Tritojesajas'; and with these may be mentioned 'Die Weisung des Alten Testaments zum Geschäft der Sprache'. There are included three articles on Pentateuchal subjects, which it is good to have in this context of predominantly theological studies: 'Sinaibund und Abrahambund', 'Das zweite Gebot' and 'Das Gesetz im Alten Testament'. The two which complete the selection are 'Ort und Grenze der Weisheit im Rahmen der alttestamentlichen Theologie' and 'Die Frage des Reichen nach dem ewigen Leben'. To make such a selection of articles raises embarrassing questions, but the most inaccessible ones, if they are not now outdated, should, as in this case, be given the preference.

J.M.

EDUCATIONAL

ACKROYD, P. R.: *The Old Testament Tradition* (Problems in Christian Education, No. 7). 1963. Pp. 24. (The National Society, London. Price: 1s. 6d.).

The substance of this pamphlet was originally delivered as a lecture under the title 'Recent Studies in the Old Testament

and their Bearing on Religious Education'. The meaning of the Old Testament religious tradition is exemplified with reference to the Exodus, the prophets, and the post-exilic ordering of life. Here is a suggestive and stimulating treatment of an important theme.

L.A.P.

FILTHAUT, T.: *Israel in der Christlichen Unterweisung* (Schriften zur Katechetik, Band III). 1963. Pp. 174. (Kösel-Verlag, München. Price: cloth, DM. 10.80; paper, DM. 8.80).

This symposium consists of six essays concerned with the attitude of Christians to Jews as reflected in catechetical and Biblical instruction. Its background is the Nazi persecution of the Jews and the Eichmann trial. One essay gives the detailed results of recent investigations into the attitude of pupils of secondary school age, revealing the absence of a distinctively Christian as opposed to a merely humanitarian attitude to the persecution. Other essays examine the references to the Old Testament and to the Jews in the Catechismus Romanus and the new Catholic Catechism of 1955, and deal with the subject in catechetical and Biblical teaching generally, and in the liturgy. This interesting and valuable discussion is by no means irrelevant to our own Biblical teaching; for it is doubtful whether the present emphasis on Biblical theology has deepened our pupils' understanding of the relation of Judaism to the Cross of Christ and of the Christian attitude to modern Judaism.

L.A.P.

*HILLIARD, F. H.: *Behold the Land. A Pictorial Atlas of the Bible*. 1963. Pp. 64. (George Philip and Son, Ltd., London. Price: 15s. 0d.).

This attractive and colourful volume, of which two-thirds is devoted to the Old Testament period, is an illustrated guide to the historical background of the Bible that should make a strong appeal to pupils in Secondary Modern Schools and in the lower forms of Grammar Schools. The maps are simple and graphic and like the drawings, photographs, and Biblical references, well chosen as useful aids to classroom teaching. This is a first rate book, admirably designed for its purpose, and is warmly commended.

L.A.P.

*HODGSON, C.: *Genesis in the Dock, A Mock Trial of the first eleven chapters of Genesis*. 1963. Pp. 64. (The Religious Education Press, Ltd., Wallington, Surrey. Price: 4s. 6d.).

This booklet presents a dramatic examination of the origin-stories of Genesis i-xi in the form of a mock trial, in six sessions, where the witnesses called include Old Testament Scholar, Theologian, Biblical Archaeologist, the Editor J, and the Priestly Editor. There is an appendix of questions for discussion. Sixth Form teachers, and leaders of Youth clubs and Bible classes will find here a lively and ingenious presentation of the modern understanding of these stories.

L.A.P.

- *HOLROYD, G. H.: *A Dramatic Old Testament Book* (II). The History of the People of God and of His Self-Revelation to His People. 1963. Pp. xiv+306. (Macmillan, London. Price: 12s. 6d.).

The first volume appeared in 1960 (see *Book List*, 1961, p. 15). This second book is intended to cater for the third and fourth years in the Secondary School. It covers in general the requirements of the Agreed Syllabuses. In the first volume the story of Israel was taken up to the death of Solomon. This present volume completes the series, and its sub-title explains the approach: 'The History of the People of God and of His self-revelation to His People'. The book contains plays, dramatic interludes, conversation pieces, and choral speaking. There are many interesting illustrations in the text and also a time chart and map. Mr. Holroyd has himself had very considerable experience as a teacher, and he has already composed upwards of a dozen successful books of this type.

N.H.S.

- *JONES, C. M.: *Teaching the Bible Today*. A Book for Students and Teachers. 1963. Pp. 240. (S.C.M. Press Ltd., London. Price: 13s. 6d.).

This new paperback may be aptly described as the Bible teacher's *Vade Mecum*. The author, an experienced and skilful teacher, deals with every aspect of his subject — geography, archaeology, history, religion, theology, and problems of communication. His exposition is always clear and interesting; the non-specialist teacher will especially welcome the book, and even the experienced teacher will find here much of value and will probably gain fresh insights from reading it and may wish to keep it for reference.

L.A.P.

ARCHAEOLOGY AND EPIGRAPHY

- AMIRAN, RUTH: *The Ancient Pottery of Eretz Yisrael* (in Hebrew). 1963. Pp. 366 incl. 358 photographs +101 plates. (The Bialik Institute and the Israel Exploration Society, Jerusalem).

This scholarly work, delightfully produced, is dedicated to Prof. W. F. Albright, whose influence is felt in a number of its pages. It deals with the ancient pottery of Eretz Yisrael from its beginning in the Neolithic Period to the end of the First Temple, with eleven periods. Each of these periods is discussed in a special chapter. Following, come three additional chapters, the first giving a representative group of Ammonite pottery, the second, that of Ezion Geber, and the third, pottery vessels in cultic use. The book also contains an enlightening introduction, telling about the nature of the work and the methods used in composing it; corpora of pottery; Petrie's system of sequence dating; and some notes on pottery making. Hebrew scholars who have no special knowledge of the subject, may find interest in its fascinating terminology.

M.W.

- DONNER, H. & RÖLLIG, W.: *Kanaanäische und Aramäische Inschriften*. (With contribution by O. Rössler). Band 1. Texte. 1962. Pp. XVI+54. (Otto Harrassowitz, Wiesbaden. Price: DM. 12).

This book promises to meet the long-felt need for an up-to-date work comparable to G. A. Cooke's *Text-Book of North-Semitic Inscriptions* of sixty years ago. This first volume prints

the text of 276 Phoenician, Punic, Neo-Punic, Moabite, Hebrew, and Aramaic inscriptions; the Aramaic part has been prepared by Donner and the rest by Röllig. Two further volumes will contain translations of, and a commentary on, the selected texts. Until these volumes appear, it will not be possible to estimate the full value of the work, but already the editors and the publisher have performed a valuable service to Semitic scholarship by making available a good selection of inscriptions at a reasonable price.

J.A.E.

DUNAND, M. & DURU, R. with SEGOND, A.-M.: *Oumm el-'Amed, une ville de l'époque hellénistique aux Echelles de Tyr* (Études et Documents d'Archéologie Tome IV). 2 vols. 1962. Texte, Pp. II+248 incl. 90 figs. Atlas, CVII plates. (Librairie d'Amérique et d'Orient Adrien-Maisonneuve, Paris. Price: Paper, \$39.80; cloth, \$57.14).

Umm el-'Amed on the coast of Lebanon South of Tyre is known to Semitists from 16 short Phoenician inscriptions, mostly votive. These, studied afresh (ch. VIII) with relation to their accompanying sculptures (ch. VII) and in their archaeological context, will chiefly interest Semitic scholars, who will also appreciate the discussion and excellent illustration of sacred symbols from the temple of Milk-Astart, the chief feature of the site. Though traces of occupation were discovered from the 8th century there is nothing appreciable before the 5th century. From that date the site with its sanctuary flourished in the Greek and Byzantine periods. The text, which is well-illustrated by figures, is accompanied by a volume of 107 loose-leaf plates.

J.G.

FRANKEN, H. J. & FRANKEN-BATTERSHILL, C. A.: *A Primer of Old Testament Archaeology*. 1963. Pp. xiv+180+60 figs.+XXIV plates+1 map. (E. J. Brill, Leiden. Price: paper, Fl. 18; cloth, Fl. 22).

'This book', as the authors state, 'is written mainly for theological students and aims to put in their hands the tools for extracting relevant material from excavation reports which has direct bearing on their work of understanding and re-interpreting the Bible in the 20th century and . . . to sort out the sensational from the sound observation'. Such caution is commendable and the volume is a welcome contribution, though a somewhat negative one, which will hardly encourage the theological student who is not already interested in the minutiae of material evidence of field archaeology. Dr. Franken is obviously a disciple of Miss Kenyon in Palestinian archaeology, and both in the initial discussion of archaeological method and in the cautious reappraisal of selected material in the latter part of the book he emphasizes soil stratigraphy, placing typology in second place. While careful observation of soil strata is necessary for a just appraisal of details in a limited region, many may feel that the authors in their justifiable enthusiasm for new methods do less than justice to the progress in comparative typology of older archaeologists, of whose methods they are so critical, despite the fact that they themselves obviously make practical use of their fruitful results. Useful as this study is, it suffers through its failure to relate Palestine to the larger context of the Near East, of which it was but a province, and in its limitation

in the discussion of practical problems to the Iron Age. The work would have been greatly enhanced by a section on epigraphy. The book unfortunately is marred by frequent mis-spellings, and at one point (p. 125) through careless proof-reading the sense completely breaks down. It is a pity too that the progressive work of Israeli archaeologists should receive so little notice.

J.G.

- *HARRISON, R. K.: *Archaeology of the Old Testament* (Teach Yourself Books). 1963. Pp. xiv+162+12 plates+2 maps. (The English Universities Press, London. Price: 7s. 6d.).

The book follows the pattern of this series in giving an elementary introduction for non-professional students. Arranged historically, it covers Mesopotamian origins, the Patriarchal age, Israel and Egypt, the settlement in Canaan, from Monarchy to Exile, Exile and Restoration, and the Dead Sea Scrolls and the Old Testament. Notes are gathered into 39 pages at the end of the book. There is a short bibliography of works not mentioned in the notes, a short index, and 12 plates. J.N.S.

- JAMME, A.: *Sabaeen Inscriptions from Maḥram Bilqīs* (Mârib). (Publications of the American Formation for the Study of Man, III). 1962. Pp. xix+480 incl. 3 maps and 64 photographic plates. (The Johns Hopkins Press, Baltimore. Price: £8 0s. 0d.).

This magnificent, though expensive, volume contains the text of over three hundred Sabaeen inscriptions copied by the author in the American expedition to Maḥram Bilqīs, the famous Mârib, in the Yemen in the winter of 1951-2; unfortunately, the work was prematurely cut short by unfriendly authorities, but he managed to save his copies and many photographs of the texts but, in his hurried departure, had to leave almost all the squeezes behind. Even so the volume of work done is imposing. The texts are published in transliteration, translated and furnished with ample notes. The readings are, where possible, checked by the photographs and careful notes taken at the time when they were copied. The palaeographical part of the work is completed by plates of letters (oddly numbered A-E and I-P) made from careful drawings set beside others taken from other texts published elsewhere. The contents of the inscriptions are also analyzed in order to bring together such historical and local information as can be gleaned from them; on the strength of this information the Sabaeen state is estimated to have lasted from c. 819 B.C. (which may be open to dispute) to c. A.D. 440. Finally, admirable indices of texts and proper names as well as a bibliography of modern authors' works and an exhaustive glossary are included; this last part alone will make the work indispensable to all students of the South-Arabian inscriptions. G.R.D.

- PFEIFFER, C. F.: *Ras Shamra and the Bible*. (Baker Studies in Biblical Archaeology). 1962. Pp. 74 incl. 13 ills. and 2 maps. (Baker Book House, Michigan. Price: \$1.50).

Professor Pfeiffer has here produced a useful digest of Ras Shamra researches by the leading experts for popular consumption, and in so doing has done a service for interested laymen

and general students as well as for the scholars whose views he so clearly communicates. He might have done a greater service had he cited his sources more fully. After an account of the excavation of Ras Shamra in rather too broad outline and with some inaccuracies he sets Ugarit in the historical context of the ancient Near East, then proceeds to his major theme, the religion, sociology, and literature of Ugarit and the value of the new discoveries for Old Testament studies. The work is unfortunately marred by inaccurate transliteration of aspirate consonants, and perhaps with respect to the general reader, is much less critical of experts' views than they themselves are.

J.G.

PRITCHARD, J. B.: *The Bronze Age Cemetery at Gibeon*. (Museum Monographs). 1963. Pp. x+182 incl. 100 figs. (The University Museum, University of Pennsylvania, Philadelphia. Price: \$3.50).

This excellent description (with illustrations of the tombs and their contents) continues the technical record of the excavations at el-Jib contained in the previous publication, *The Water System of Gibeon* (see *Book List*, 1963, p. 16). The author concludes that the tombs were hewn in M.B. I., some being re-used in M.B. II and L.B. A popular account of the first four seasons of work has appeared in the author's *Gibeon Where the Sun Stood Still: The Discovery of the Biblical City* (see *Book List*, 1963, p. 16).

J.N.S.

*THOMPSON, J. A.: *The Bible and Archaeology*. 1962. Pp. xxiv+468+many ills.+9 maps+5 charts. (The Paternoster Press. Exeter. Price: 30s. 0d.).

This book contains works first published as *Archaeology and the Old Testament*, 1957, *Archaeology and the Pre-Christian Centuries*, 1958, and *Archaeology and the New Testament*, 1960. Dr. Thompson has rearranged the material and added fresh information, new maps, photographs, and references to more recent works. The book is well written and indexed. The author has practical experience in archaeology and in teaching, and holds degrees in Arts, Science, Divinity and Education together with the Ph.D. of Cambridge University.

J.N.S.

HISTORY AND GEOGRAPHY

AHARONI, Y.: *The Land of Israel in Biblical Times* (in Hebrew). 1962. Pp. 374 incl. 43 maps. (The Bialik Institute. Jerusalem Academic Press).

This book, by a lecturer of the Hebrew University, known for his geographical-archaeological studies and excavations of the 'Bar-Kokhba Caves', deals in a praiseworthy scholarly fashion with the geographical history of Eretz Israel in the Biblical Era. It makes use of the vast material about the Ancient East which has accumulated since George Adam Smith's work over seventy

years ago on the same subject, dwelling, however, on historical-archaeological data rather more than on geographical descriptions. It contains forty-three illuminating maps fully bearing on the appropriate matters discussed. Towards the end come a chronological table of Eretz Israel and its neighbouring countries (Mesopotamia, Anatolia and Syria), and a list of ancient and modern names (vocalized) of settlements and their locality in the Biblical Era.

The book, which has the advantage of being written by a scholar possessing a first-hand acquaintance with the country, is well produced, as befits the high standard set by Mosad Bialik, and ends with two indexes, the one Biblical and the other geographical.

M.W.

ALBRIGHT, W. F.: *The Biblical Period from Abraham to Ezra*. (Harper Torchbooks: The Cloister Library, TB 102). 1963. Pp. 120 (paperback). (Harper and Row, New York. Price: \$1.35; in U.K. 10s. 6d.).

An expansion of an essay 'The Biblical Period', first published in *The Jews: Their History, Culture, and Religion* (ed. L. Finkelstein, 1949) (see *Book List*, 1951, p. 8; *Eleven Years*, p. 303). This essay was also published separately at that time. There are ten chapters dealing in turn with every 'age' of Hebrew religion and history, and ending with the beginnings of the development of Greek culture in the near east. Considerable use is made of the results of excavations, including the author's and the recent excavations by General Yadin at Hazor. The book is thoroughly up-to-date, written in a clear and popular style for the general reader as much as for the student, and all with the author's usual brilliance and efficiency.

N.H.S.

ANATI, E.: *Palestine before the Hebrews*. A History, from the earliest arrival of man to the Conquest of Canaan. 1963. Pp. xx+454+xvii incl. many ills. and 5 maps. (Jonathan Cape, London. Price: 55s. 0d.).

We are fortunate in this definitive work from a scholar of the wide experience and breadth of vision of Dr. Anati, who is at the same time so intimately involved with the problems of the archaeology of Palestine. Palestine at the junction of two continents is a fruitful field for comparative study, and is remarkably rich in evidence of the pre-historic periods, which is Dr. Anati's proper sphere. The last quarter of his book, where he deals with the 2nd millennium, will be of special interest to students of the Old Testament. The material evidence here is carefully analyzed and constructively assembled and interpreted. The political and economic situation implied in the Amarna Tablets is well described, the author emphasizing the presence of both semi-nomadic and urban elements through the millennium with the former becoming politically active with the disintegration of Canaanite urban society in the last two centuries before the Hebrew occupation. In such a comprehensive work it is a pity that in what will be to many readers the most interesting part of the work the writer has not presented a fuller picture of Canaanite society, literature, and religion on the basis of the Ras Shamra texts, but on the subject of Canaanite

religion has committed himself to the customary broad generalization which is not warranted by literary evidence outside the Old Testament. We recognize, however, that he has imposed certain limitations on himself, dealing primarily as an archaeologist with material evidence. The book is beautifully produced, with excellent and abundant illustrations and thorough documentation.

J.G.

BALY, D.: *Geographical Companion to the Bible*. 1963. Pp. 196 incl. 31 maps and diagrams+coloured maps+28 photographs. (Lutterworth Press, London. Price: 35s. 0d.).

Professor Baly's *Geography of the Bible* is already well known and appreciated (see *Book List*, 1958, p. 14), and the present volume is worthy of its predecessor. Here the subject is presented in a broader outline embracing Mesopotamia, Egypt, and Syria. The title prepares us for similar treatment of the terrain of the Christian mission. The author, however, emphasizes that St. Paul's missionary journeys were mainly by sea. He nevertheless stresses the significance of Antioch, Ephesus and Corinth at the crossroads of trade and culture. The main part of the book describes, though in less technical geological detail than in the earlier book, the structure of Palestine and Syria and peripheral regions. Professor Baly's significant contribution to his subject is in emphasizing the natural boundaries of regions of settlement not in the more obvious features of rivers, ridges, and geological faults, but rather in soil, slope, rainfall, and particular vegetation, as in the case of Asher, Ephraim, Judah, and the Philistine plain. In his interesting section on strategical geography he emphasizes the significance of basalt outcrops, scrub, and marsh as barriers, and of chalk belts with their eroded valleys as avenues of communication, leading to the canalization of international traffic in war and peace. Professor Baly's mastery of his subject and keen appreciation of its relevance to Scripture is everywhere obvious. The matter is most agreeably communicated, with liberal use of maps and geographical charts, resulting in a most handsome production.

J.G.

BEEK, M. A.: *A Short History of Israel, from Abraham to Bar Cochba*, trans. by A. J. Pomerans. 1963. Pp. x+214 incl. 7 maps+36 ill. (Hodder and Stoughton, London. Price: 21s. 0d.).

A translation of *Geschiedenis van Israël* published in 1957. It is a rapid retelling of the history of Israel in 24 chapters; it is a lively book, well written, easy to read, and offers many a refreshing insight into details of the history. It closely follows the Biblical story but at the same time makes full use of the latest archaeological material. Some readers will feel that the author has tried to cram too much into his very short book with the result that the general reader, for whom the book is intended, will sometimes be puzzled by allusions that are not explained, e.g., to the possibility that not all the Israelites were in Egypt, and to the Kenite hypothesis.

L.H.B.

BIRAM, A.: *Dibhrê Yemê Yisrâ'el bi-Zeman ha-Miqrâ' be-Misgereth Tôledhōth ha-Mizrah ha-Qādhūm*, 2 vols. 1964. Pp. 1-252; 253-601. (Hariali School, Haifa).

This book, accompanied by a separate cover of relevant maps, which deals with the history of Israel in the Biblical era within the framework of the history of the Ancient East, is, according to the author, intended for the pupils of the top form of Bet-ha-Sepher Hariali, a high school of considerable repute in Israel. The standard of its contents, however, is of such a quality that it may safely be used as a reference work by university students engaged in Biblical studies. Subjects such as the history of Canaan prior to the arrival of the Hebrews, scholars' views of the Biblical account of the patriarchs, and the historical background of the events in Egypt and their dating, as indeed all the other subjects embodied in the two volumes, are dealt with in a systematic and agreeable manner, embodying the results of modern Biblical scholarship. However, with an eye on the younger student, Biblical passages whenever called for are as a rule cited in full (and in many cases, in emended form), and footnotes are added explaining grammatical anomalies, etc.

It is a pity that this conscientious work by a person so distinguished for his love of harmony should have been produced in a manner incompatible with harmony; the paper, which differs from one volume to the other, is of a rather poor quality, and the size of the two volumes is not in concord. Again, the ratio of printer's errors is perhaps slightly above that usually found in books of this character.

M.W.

*BRUCE, F. F.: *Israel and the Nations: from the Exodus to the Fall of the Second Temple*. 1963. Pp. 254. (The Paternoster Press, London. Price: 16s. 0d.).

The sub-title defines the scope of this book. It is designed primarily as an aid to Scripture teachers. The main events in the history of Israel are summarized, but of necessity there is very little opportunity for detailed treatment. Yet the concise synopsis, especially of the periods from the Exile onwards, will serve as a helpful guide to both teachers and pupils who desire to acquaint themselves with current trends in the study of Israel's history. Adequate references are made to the bearing of archaeological discoveries on the Biblical narrative. The author has supplied a useful bibliography to guide those who desire to pursue a more detailed study. It is to be regretted that the patriarchal age is omitted from the study, as many teachers would have appreciated guidance on this topic.

E.R.R.

The Cambridge Ancient History: Revised Edition of Volumes I & II. Elam: c. 1600-1200 B.C.: by René Labat. Fasc. 16. Pp. 42. 6s. 0d.
The Dynasty of Agade and the Gutian Invasion: by C. J. Gadd. Fasc. 17. Pp. 54. 6s. 0d.

The Rise of Mycenaean Civilization: by Frank H. Stubbings. Fasc. 18. Pp. 38. 6s. 0d.

Persia: c. 2400–1800 B.C.: by Walther Hinz. Fasc. 19. Pp. 44. 6s. 0d.
Anatolia: c. 4000–2300 B.C.: by J. Mellaart. Fasc. 20. Pp. 54. 6s. 0d.
Persia: c. 1800–1550 B.C.: by Walther Hinz. Fasc. 21. Pp. 38. 6s. 0d.
 (Cambridge University Press).

We welcome the appearance of six more fascicles of the revised edition of volumes I and II of the *Cambridge Ancient History*. On glancing through them one realizes what immense advances have been made in our knowledge of the ancient Near East since the first appearance of the *Cambridge Ancient History*. Of the authors of these six fascicles Professor Gadd is the only one who belongs to the original team of contributors; the rest have all made their reputations in recent years, and all measure up fully to the high standard set by the first edition of this great history. The advance is perhaps specially noticeable in the field of Minoan-Mycenean studies. The problem of the Elamite script still remains unsolved, as also does that of the Indus valley script. Professor Gadd's old sureness of touch remains unchanged, and we salute his unrivalled mastery in the field of Sumerian and Babylonian studies which he has made so specially his own. The two fascicles which deal with the early history of Persia contain much new information about Elamite law and religion, and the excellent fascicle on Anatolia brings us up to date on the latest theories on the Middle Helladic invaders of Greece.

S.H.H.

CATTAN, L.: *Voici David*. 1963. Pp. 126. (La Colombe, Éditions du Vieux Colombier, Paris. Price: NF. 12).

A short notice cannot convey the qualities of this artistic, poetical, and almost rapturous study of David. The first chapter describes David's face and beauty, and their effect on all who knew him. The second chapter describes David's *joie de vivre* — his aptitude for living, and the exuberant quality of his royal soul. The third chapter deals with David's enemies and his own attitude to them as described in 1 and 2 Sam., and the so called Davidic Psalms. *Voici David* — the king with the harp, the servant of God, the Messianic personage.

G.H.D.

*EHRlich, E. L.: *A Concise History of Israel from the Earliest Times to the Destruction of the Temple in A.D. 70*, trans. by J. Barr. 1962. Pp. 154+map on endpaper. (Darton, Longman & Todd, London. Price: 12s. 0d.).

This work was originally reviewed in *Book List*, 1958, p. 15. It now appears in a smooth and readable translation by Professor Barr, and will doubtless be widely used as a clear and reliable introductory text-book.

G.W.A.

*FARMER, L.: *Land of the Gospel*. 1963. Pp. 160 incl. 3 maps+map on endpapers+ 12 ills. (The Epworth Press and The Bible Lands Society, London. Price: 15s. 0d.).

Some years ago, when he was fortunate enough to live in Jerusalem and to be chaplain and guide to those visiting the Holy Places, the author wrote a book with the title *We Saw the Holy City*. He has now produced a smaller work that can easily be

taken on a pilgrimage as a *vade-mecum* and he has arranged it very practically in the order in which the majority of pilgrimages set out at the present time i.e., from the first entry into Jordan until the time comes for the flight out of Israel, some fifteen days later. He has wisely decided not to include such places as Petra, Hazor, Jerash, and Safad in his itinerary.

The book gives a clear account of the many sites to be visited, and there are some attractive colour photographs and maps of Jerusalem, Jordan, Israel, and the walls of Zion. On the claim sometimes made for the Garden Tomb as the place of Christ's burial Farmer is frankly sceptical. He has some sensible remarks about the authenticity of the Holy Places and on the vexed subjects of commercialization of the shrines and squabbles between religious bodies. Some simple devotional reading is provided for use during pilgrimages, together with prayers to be said at the principal sites.

J.M.T.B.

HARDING, G. L.: *Baalbek*, a new guide. 1963. Pp. 70 incl. 1 map & many ills. (Khayats, Beirut; Constable, London. Price: 12s. 6d.).

This book contains chapters giving general information, history, an account of the gods and their temples, the ruins and advice to visitors to Baalbek. It is amply illustrated, with a site plan and 33 photographs. The author's name is sufficient guarantee of its accuracy.

J.N.S.

NAHON, G.: *Les Hébreux* (Le Temps Qui Court No. 32). 1963. Pp. 192 incl. many ills. (Éditions du Seuil, Paris. Price: NF. 4.90).

This is a popular history of the Hebrews viewed as the custodians of the Law of God given in its entirety to Moses on Sinai and of which some copies were taken to Babylon by priests and prophets at the time of the Exile and some stored in sacred places in Palestine such as Mizpah (p. 125). The book shows a nodding acquaintance with contemporary thought and archaeological discovery, but draws on it only if, as in the case of the copper refineries at Elath, it lends credit to the achievements of the Hebrews. The chief function of the prophets was to be heralds of universalism and of the advent of the Messianic age.

L.H.B.

NEWMAN, M. L.: *The People of the Covenant*. A Study of Israel from Moses to the Monarchy. 1962. Pp. 208. (Abingdon Press, New York and Nashville. Price: \$3.75).

This book is in origin a dissertation for a doctorate and, unlike many such works when inflated for publication, is eminently successful. The author disentangles and traces the double strand running through the formative period of Hebrew history and the difficulties that defied permanent unification. He follows in detail the respective stories of J and E, reflecting cult-legends connected with cult-centres, E describing the fortunes of the Joseph-tribes with the Ark from Kadesh to Shiloh and J those of the Judah-tribes with the Tent of Meeting from the same place to Hebron, the invasion of Palestine by the Joseph-tribes in a 'holy war' led by Joshua from the east and the penetration

of the Judah-tribes from the south, the Joseph-tribes with the more or less democratic Levites and the Judah-tribes with a priesthood of Kenite origin and dynastic tendencies; how the southern group with the Ark settled at Hebron, how an early attempt to set up a common centre for an 'amphictyony' of all twelve tribes at Shechem failed, how the northerners brought the Ark to Shiloh and established a centre there in Samuel's time, when the Ark played so important a part in the Philistine wars, how north and south thereafter remained separate until David established a new centre, detached both from Hebron and from Shiloh, at Jerusalem and how this new union also failed in consequence of the inherent centrifugal forces working from both sides against it and of Solomon's unfortunate policies. The author picks his way through an intricate story with commendable lucidity; he accepts much of his predecessors' work but does not shrink from criticism or actual disagreement where he finds good reasons. Not every one will agree with every detail of his, possibly oversimplified, reconstruction of the history of the period, but all will gain much from studying it.

G.R.D.

PARKES, J.: *A History of the Jewish People*. 1962. Pp. viii+254. (Quadrangle Books, Chicago. Price: \$5.00).

Dr. Parkes, who has established for himself a reputation as the leading Christian historian and interpreter of Judaism, here gives in eight chapters a masterly sketch of the Jewish people from the Return from Exile to the establishment of the State of Israel. 'Encounter' is the keynote of the story, whether with Islam, Christianity, or secularism, and the tale, mostly tragic, often sordid, is unfolded by one who has made the subject peculiarly his own.

W.D.McH.

SCHUNK, K-D.: *Benjamin. Untersuchungen zur Entstehung und Geschichte eines israelitischen Stammes*. (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft 86). 1963. Pp. 188. (Verlag Alfred Töpelmann, Berlin. Price: DM. 24).

The central, often border-land, position occupied by Benjamin among the other Israelite tribes in Palestine, its traditional, close relationship with neighbouring Joseph (Ephraim), as represented by their common descent from Jacob and Rachel, and especially the part played by it in the period from the occupation of Palestine up to the united monarchy, makes the close study of its history a matter of great importance for the understanding of the history of Israel as a whole. And the large amount of archaeological investigation which has been carried out in the territory occupied by Benjamin gives much help for such a study. Dr. Schunk gives us in this volume a very thorough piece of work which makes a full and discriminating use of all the available evidence, literary and archaeological, and shows a command of the relevant work of other scholars.

Benjamin, an incoming group of nomads or semi-nomads from the Syrian desert, made common cause with a similar group from the south country to gain a foothold in Palestine under Joshua and to expand and strengthen its acquired territory.

That other group, Ephraim, in due course gained the supremacy; but when the Benjamite Saul was later chosen king, Benjamin came into prominence again and tried to establish a common amphictyonic centre for the Israelite tribes at Gibeon. Its subsequent opposition to David is intelligible, but it was not continued against Solomon; and, in the time of the divided kingdom, when Benjamin was again border land, its attachment was to Judah rather than to Ephraim.

This book is to be commended; it is systematic, scholarly, discerning, and written with a clarity which is welcome. J.M.

SMEND, R.: *Jahwekrieg und Stämmebund*. Erwägungen zur ältesten Geschichte Israels. (F.R.L.A.N.T., 84). 1963. Pp. 100. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 9.80).

The title of this book indicates its content. Its concern is to examine the prevalence and the importance of the concept of the holy war, and the degree of realization of an amphictyonic community in pre-monarchic Israel. A survey of the narratives of the Book of Judges convinces the writer that the holy war is an active concept in them as shown by acts of consecration, sacrificial offerings, and war cries before a battle, and blessings and cursings after it. But he believes that the Judges themselves were charismatic leaders acting in a particular situation and not in the full sense amphictyonic leaders. At this early period there is seen an Israel in action and an Israel *in Potenz*. The amphictyony as an institution, it is said, required a central sanctuary and a 'judge of Israel'. This came in full in the time of Samuel. If that thesis can be sustained, it seems to rule out the suggestion that the element of the holy war was the contribution of the Rachel tribes, and the amphictyonic element of the Leah ones. Beyond that, the degree of amphictyonic cohesion of the Rachel tribes may well have depended on the prestige of Shechem and the influence of the Ark of the Covenant as a cultic symbol — two teasing problems. This is a study in the wake of Alt, Noth, and von Rad, and it is a *Habilitationsschrift* in which the candidate has attempted, with admirable patience and competence, to unravel an admittedly tangled skein. J.M.

YEIVIN, S.: *Luḥoth Chronologiyyim le-Tholedhoth Yisra'el bi-Thequpath ha-Meluchah* (in Hebrew). 1962. Pp. 21. (University of Tel-Aviv, Israel).

This stencilled brochure, especially prepared by Prof. Yeivin for his students, contains well-arranged chronological tables of the period of the Monarchy in ancient Israel based on the more 'reliable' Biblical data — tables which reasonably synchronize with those which may be obtained from parallel contemporary non-Biblical sources. M.W.

TEXT AND VERSIONS

ALBREKTSON, B.: *Studies in the Text and Theology of the Book of Lamentations* with a critical edition of the Peshitta Text (Studia Theologica Lundensia, Skrifter utgivna av Teologiska Fakulteten i Lund 21). 1963. Pp. viii+258. C. W. K. Gleerup, Lund. Price: Sw. kr. 36).

The book is in three parts. The first part is a critical edition of the Peshitta Text. The text printed is substantially that of Codex Ambrosianus published by Ceriani (1876–1883) but the editor has corrected a number of manifest errors and secondary readings. The apparatus draws on 30 other authorities, some complete MSS., others extracts only. The second part, pp. 55–213, is a textual commentary based not only on the Syriac text but also on the Hebrew and Greek. This is a careful piece of work with much helpful discussion and exegesis. After thorough study of the Syriac text the editor was led to the conclusion that its purpose was to make the text readily understandable to the ordinary reader, hence the occasional targumic touches. The third part, pp. 214–239, discusses the background and origin of the theology of Lamentations. Whereas Gottwald saw the key to Lamentations in the tension between the doctrine of retribution and the disaster of 586, Albrektson sees it in the tension between the Jerusalem tradition, centring on the Davidic kingship and incorporating the city's inviolability, and the disaster of 586. He finds that Lamentations relieves this tension by a strong leaning towards the Deuteronomic theory of divine judgement on human error.

L.H.B.

BARTHÉLEMY, D.: *Les Devanciers d'Aquila. Première publication intégrale du texte des Fragments du Dodécaprophète trouvés dans le désert de Juda, précédée d'une étude sur les traductions et recensions Grecques de la Bible réalisées au premier siècle de notre ère sous l'influence du rabbinat palestinien*: (Supplements to *Vetus Testamentum*, Vol. X). 1963. Pp. xiv+272+2 plates. (E. J. Brill, Leiden. Price: NF. 52; by subscription, NF. 38).

It is well-known that in 1953 Father Barthélemy published his first account of the Greek MS. of the Minor Prophets from the shore of the Dead Sea which was highly significant for the early history of the Septuagint and that Professor Kahle soon afterwards published another interpretation of the MS. This triggered off a controversy which has resulted in this extremely valuable study by Barthélemy. It includes a transcription of the new MS. (and two plates of specimens from each of the two original lots), and a detailed textual study of specimen texts. It also includes general studies of the four main points which form the background to the controversy, with such items as Part I, characteristics of the group of LXX recensions implicated; Part II, some of the characteristics of certain members of the group; Part III, the new member of the group (i.e., the newly discovered fragments). Each Part is divided into chapters (18 in all), and these, in turn, into sections. The whole is a most impressive statement of a case, and, apparently, defies any future challenge. The author states in his concluding remarks that Kahle's hypothesis cannot stand up to scrutiny, but in proving this he has added immensely to our knowledge about the LXX recensions. It is impossible to over-praise this book.

B.J.R.

JOHNSON, B.: *Die hexaplarische Rezension des I. Samuelbuches der Septuaginta*. (Studia Theologica Lundensia, Skrifter utgivna av Teologiska Fakulteten i Lund, No. 22). 1963. Pp. 162. (C. W. K. Gleerup, Lund. Price: Sw. Kr. 24).

This workmanlike study opens with a survey of the Hexapla, Hexaplaric material (including new discoveries), and the asterisked and obelised passages in I Sam. It then deals with the text-forms in LXX and MT, on the basis of B, and here the Version shows very few traces of a revision along Hexaplaric lines. On the other hand, Acxd + Arm do represent the Hexapla, and, of the Fathers, Eusebius. The final chapter deals with the Hexaplaric text of the last-mentioned MSS., Hexapla in the Three, the Hexapla and the Hebrew variants including those of Qumran Samuel texts, 4 Q Sam^a and ^b. It is no adverse comment on the book to say that previously held views are on the whole predominant; the marshalling of those views, and the judicious presentation of the theme as a whole make it an important work.

B.J.R.

SIBINGA, J. S.: *The Old Testament Text of Justin Martyr. I. The Pentateuch*. 1963. Pp. 162+XXIV (Lists). (E. J. Brill, Leiden. Price: Fl. 21).

This is the first volume of a projected series which will cover the whole of the Old Testament in the writings of Justin, and it promises to be a very fruitful work. The analysis is presented in three sections of notes — readings attested twice or more, variants on which the evidence conflicts, and isolated variants. It is important to note, too, that the actual Lists are issued separately in a brochure stuck in the flap at the end of the book, and, unfortunately, might get lost. Why this section was not bound with the Notes is not clear.

Three things commend this book: the text of Justin has long needed the analysis offered here — for it is a notoriously unsatisfactory text. The importance of the Justin text has acquired fresh emphasis in view of the Greek Twelve Minor Prophets from the Scrolls and recent conflicting views on the history of the LXX. The notes by Sibinga are full of suggestive observations which lead beyond the actual analysis — thus, to choose at random, the evidence of Justin for the change which occurred in Koine Greek in the second century, the freedom with which the Divine Name was interchanged, the possible support of the LXX (and sometimes divergently by Justin) for the theory of abbreviations in the MT, the significance of Justin's texts for certain features in Gnosticism, etc.

The author stresses that it is wrong to propose or to draw general conclusions until the whole work is completed. It looks as if they will be extremely valuable.

B.J.R.

WÜRTHWEIN, E.: *Der Text des Alten Testaments. Eine Einführung in die Biblia Hebraica*. Second edition revised and enlarged. 1963. Pp. 222, incl. 48 plates. (Württembergische Bibelanstalt, Stuttgart).

The reviews of the first edition of this book (*Book List*, 1953, p. 30; *Eleven Years*, p. 483) and the English translation (*Book List*, 1957, p. 28) drew attention to its merits. The revisions in

the present edition include, in the main, the addition of further material which is sometimes incorporated in the text but mainly in footnotes. There is a danger, now, of a less happy balance in the book as witness the mere mention in one footnote of the Cassuto and Snaith editions of the Massoretic text which appeared in the last few years.

B.J.R.

EXEGESIS AND MODERN TRANSLATIONS

DE BOER, P. A. H. and others (ed.): *Zoals er gezegd is over* (1) *De Schepping*, (2) *Het Paradijs*, (3) *De Vloed en de Toren*, (4) *Jozef en de Aartsvaders*, (5) *De Uittocht*, (6) *De Woestijn* (Phoenix Bijbel Pockets, 1-6). 1962-63. Pp. 152, 154, 152, 159, 144, 167. 32 plates in each. W. de Haan, Zeist and Antwerp. Price: Hfl. 3.95 each; by subscription on 4 vols. together, Hfl. 3.50 each).

These are the first six issues in a series of 'Bible commentaries for the modern man' which will ultimately comprise 30 paperback volumes (18 for the Old Testament and 12 for the New Testament). The first four deal with Genesis and Vols. 5 and 6 cover the rest of the Pentateuch. They differ from such English counterparts as the 'Layman's Bible Commentaries' and the Lutterworth 'Bible Guides' in two notable respects: they are provided with wisely selected illustrations, and each volume is a composite work, including essays from a variety of viewpoints on its subject-matter. These essays are written not only by Protestants and Catholics, but by Jews and Muslims as well; as the editors say, one may find here (among other things) 'what the Talmud teaches about Noah's ark, what the church fathers have to say about creation, what Calvin wrote about the prophets, what Muhammad says about Abraham, what Hegel taught about Paradise, and what Freud thought about the man Moses'. In addition to Prof. de Boer, the editors are C. A. Rijk, J. Soetendorp and H. van Praag. Among other participating scholars, the best known to our members is probably Dr. Cazelles, who writes in Vol. 5 on 'Moses in the light of history'.

F.F.B.

BUIS, P. & LECLERCQ, J.: *Le Deutéronome*. (Sources Bibliques). 1963. Pp. 218+2 maps. (J. Gabalda & Cie, Paris. Price: NF. 26).

This is a very attractive commentary, based on sound scholarship but especially designed to commend the message of the Biblical book to the thoughtful Christian. Deuteronomy is seen as being the product of two main editions, the first that discovered in Josiah's reign but produced in the second half of the eighth century, the second at the end of the seventh century. Some material was added later (notably chapters xxvii, xxxii, and xxxiii) but this contained matter of a much earlier date. The aim of the book is to prepare the way for a return of independence. So the nature of the People of God, its covenant relationship, and the character of the God of Israel are declared. The commentary gives a translation, textual notes, and running comment. The *rib* pattern of ch. xxxii is noted; ch. xxxiii is connected with Gen. xlix and an eleventh-century date is suggested. It is a commentary that will meet a real need among priests and laity.

A.S.H.

CHASE, G. A.: *A Companion to the Revised Psalter*. 1963. Pp. xiv+122. (S.P.C.K., London. Price: 7s. 6d.).

This volume is a popular companion to *The Revised Psalter* (see p. 00). It contains a short introduction to the Psalter, and follows with short notes explaining each psalm, together with an explanation of the major changes. An excellent little volume for the general reader and especially the devout worshipper.

N.H.S.

DEISSLER, A.: *Die Psalmen*, I. Teil (Ps. 1-41). (Die Welt der Bibel). 1963. Pp. 170. (Patmos-Verlag, Düsseldorf. Price: DM. 18).

This is the first volume of a new series, and it is described as a *Kleinkommentar*. The first 15 pages are an introduction to the Psalter as a whole. Technical matters are dealt with in as non-technical a way as possible. There is little emphasis on modern cult theories; but Gunkel's classification is given in full. One excellent feature is that the comments on each psalm are in four sections: A, textual matters; B, type, time, and place (*Sitz im Leben*); C, Old Testament exposition; D, what the psalm has to say for the Christian. Altogether an excellent venture, and we hope it will prosper.

N.H.S.

DRUBBEL, A.: *Numeri uit de grondtekst vertaald en uitgelegd*. (De Boeken van het Oude Testament, Deel II, Boek II). 1963. Pp. 172. (Romen & Zonen, Roermond en Maaseik. Price: Fl. 8.06).

Dr. Drubbel is a newcomer among the contributors to this distinguished Dutch Catholic series of commentaries. Like the other volumes, this one comprises introduction, fresh translation from the Hebrew, commentary, and textual appendix. The introduction includes a discussion of the literary phenomenon of a law-book interspersed with narratives — a phenomenon peculiar to Israel, as appears from a study of other ancient Near Eastern law-codes. The phenomenon is traced to the conditions of primitive Israelite society, before the age of the monarchy, in which the early fortunes and duties of the community were preserved and handed down as an interwoven whole. 'Although we cannot say precisely which fortunes and duties were the first to be preserved and handed down as a whole, the actual juxtaposition of events and laws in the Pentateuch is nevertheless a powerful proof that the first beginnings of what was later to grow into the Pentateuch must be placed in a distant past.' The census-figures of Numbers remain inexplicable to Drubbel; he rejects the view that '*eleph*' means 'clan' in this context, but finds no satisfactory alternative (he does not appear to mention the theory that the figures in Numbers represent two variant reports of David's census). Throughout the commentary critical questions are touched with a very light hand.

F.F.B.

DE FRAINE, J.: *Genesis uit de grondtekst vertaald en uitgelegd*. (De Boeken van het Oude Testament, Deel I, Boek I). 1963. Pp. 340. (Romen & Zonen, Roermond en Maaseik. Price: Fl. 15.94).

Dr. de Fraine, who has already contributed the volumes on Judges-Ruth and Ezra-Nehemiah to this series, now presents

us with the volume on Genesis. In addition to the features common to all parts of the series, this volume has a prefatory Introduction to the Pentateuch. The history of Pentateuchal criticism is briefly outlined; arguments for and against traditional views are set out, and special mention is made of the course of Catholic opinion on the subject, culminating in the rescript from the secretary of the Papal Biblical Commission to Cardinal Suhard of Paris in January, 1948, which treated as a matter of common acceptance the presence in the Pentateuch of material from various sources and material reflecting the later development and recension of the nuclear Mosaic law-code. Due acknowledgment is made of the part played by the leading shrines (e.g., Kadesh, Shechem, Bethel) and religious institutions (e.g., the Ark, the Aaronic priesthood) as centres round which the traditional material took shape. As for Genesis, the analysis in terms of J, E, and P (as 'layers' rather than documents) continues to be accepted. The book is regarded as composed of three parts: (a) i-iii, dealing with the cosmogony and the primal sin as two religious truths, (b) iv-xi, a collection of traditions bringing out the theology of election and serving as a link between (a) and (c), (c) xii-l, the patriarchal narratives.

F.F.B.

GAILEY, J. H.: *Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*. (The Layman's Bible Commentaries). 1962. Pp. 144; (S.C.M. Press, London; John Knox Press, Richmond, Virginia. Ryerson Press, Toronto. Price: 6s. 0d.).

The commentator is hampered in this volume by the miscellaneous character of the books with which he has to deal and the difficulty of relating most of the material to any definite period of history. He has made the best of a task rendered doubly difficult by the exigencies of space.

N.H.S.

GEMSER, B.: *Sprüche Salomos*. (Handbuch zum Alten Testament, Erste Reihe, 16) 2nd ed. 1963. Pp. 116. (J. C. B. Mohr, Tübingen. Price: DM. 15; by subscription, DM. 13.50; or bound, DM. 18.50; by subscription, DM. 17).

This commentary, originally published in 1937, has been thoroughly revised and expanded so that the second edition is more than a third as long again as the first. Of the additional material, special attention may be drawn to the many notes, particularly in the *Nachtrag*, which embody the philological work of Professor G. R. Driver. By thus rewriting this book Professor Gemser has made an excellent commentary yet more useful, and the appearance of the second edition will remind the reader of the loss to Old Testament scholarship occasioned by the death of its distinguished author in November, 1962.

J.A.E.

GERLEMAN, G.: *Ruth/Das Hohelied (Canticum Canticorum)*. (Biblischer Kommentar, Altes Testament, XVIII 2). 1963. Pp. 43-120. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7).

This part contains the introduction to the Song of Songs and the commentary on i. 1 - ii. 7. The introduction is very full and

the author gives a good survey of the history of interpretation of the Song from the Fathers through the Reformation period to modern times. He discusses the place of the Song in the Canon and in the cult, and holds that its reading at Passover is not ancient, since Theodore of Mopsuestia states that in his time it had never been read in public by Jews or Christians. There is a very useful study of the language and literary form of the Song, and an original chapter on love and beauty in the Old Testament. In the section on the date of the Song the author reaches surprising conclusions. He thinks the occasional Persian and Greek words are not indications of late origin, and holds that the humanism of the time of Solomon gives the most probable indication of its origin in the period of the early monarchy.

H.H.R.

GEYER, J.: *The Wisdom of Solomon: Introduction and Commentary.* (Torch Bible Commentaries). 1963. Pp. 128. (S.C.M. Press, London. Price: 9s. 6d.).

There is rather more Introduction than is usual in this series; the commentary begins on p. 59. This is probably all to the good, since much is needful to be said about Alexandria and the influence of Greek on Hebrew thought. There are also short essays on Wisdom, Creation, Man, Immortality, Knowledge of God, and Judgement. All are necessary and helpful to the reader who enters this new world of thought. Both here and in the commentary the standards of the series are well maintained.

N.H.S.

GRAY, J.: *I & II Kings. A Commentary.* 1964. Pp. 744+3 maps. (S.C.M. Press Ltd., London. Price: 75s. 0d.).

That a massive commentary on the books of Kings is called for so soon after J. A. Montgomery's volume (*I.C.C.*, 1951) is impressive testimony to the rapidity with which Old Testament research advances. The principal justification for a new treatment of these books is the accumulation of fresh archaeological evidence, especially from Qumran (Caves V and VI have yielded fragments of Hebrew manuscripts of Kings), Atchana, Mari, Ras Shamra, Hazor, Megiddo, Gezer, Jerusalem, and elsewhere. This material is fully used in this commentary. The introduction deals with the composition, text, and chronology of Kings, and the commentary proper consists of introductory remarks to each section of the text, the translation of the text (which is the author's own), extensive explanatory notes, and footnotes which are concerned predominantly with textual matters. A substantial bibliography is supplied, as well as three maps and useful indices. Noteworthy features of the work are the frequent references to the Ras Shamra texts; the attention that is paid to LXX readings, Lucianic included; the pursuit of the correct meanings of Hebrew words, the author himself sometimes making original suggestions; the consideration given to theological concepts; and the citation of many illuminating parallels in Arabic phraseology and in Bedouin life and custom. Major problems are discussed uniformly well. Contrary to some recent opinion the author adheres to the view that the Deuteronomistic Book of Kings is a pre-exilic compilation which underwent

post-exilic redaction. A smaller point of interest is his preference for 'Arabs' rather than 'ravens' in I Kings xvii. 4 (p. 339). It is on smaller, rather than larger, matters that criticism is likely to fasten. For example, Torczyner's reading 'Nedabiah' in Lachish Ostrakon iii. 19 (p. 310) has long been abandoned, and some explanations of proper names that are offered are improbable (e.g., of Abishag, p. 77, and of Zimri, p. 328), even fanciful (e.g., of Shaphan and Huldah; 'mole' — the latter is a nickname given to a girl emerging from the Siloam tunnel after drawing water, p. 659). All in all, however, the commentary is a considerable achievement. It will not displace Montgomery's commentary, but will take its place as a valuable companion to it. In a book which otherwise does the author so much credit it is disconcerting to find such a large number of misprints. Most of them occur in the transliteration of Hebrew words, but there are others as well.

D.W.T.

HANSON, A. & M.: *A Commentary on the Book of Genesis*. (The Christian Students' Library, No. 29). 1963. Pp. 229. (The Christian Literature Society, Madras, for the Senate of Serampore College. Price: Rs. 4.00).

Professor and Mrs. Anthony Hanson spent many years in India, first at Dornakal and then at Bangalore. This paperback, one of a series written for Indian students of the L.Th. level of Serampore College, is suitable for theological students generally. It consists of introduction, modern but without undue emphasis on literary features; then the RSV text, section by section, with explanatory notes. It is a good and useful commentary for the ordinary reader.

N.H.S.

HERTZBERG, H. W. & BARDTKE, H.: *Der Prediger. Das Buch Esther*. (Kommentar zum Alten Testament, Band XVII, 4-5). 1963. Pp. 420. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 75).

It may seem strange to find commentaries on these two Old Testament books within the same covers. Yet both are seen to be the product of Judaism at the end of the third century B.C., Qoheleth from Jerusalem, Esther from Susa. Each commentary is preceded by an introduction; then follow a translation, textual notes, and exegesis. The translation of Qoheleth is somewhat free but is intended to convey the equivalent effect of the Hebrew. Qoh. i. 2-xii. 8 is seen as a unity and is presented in twelve sections; this is followed by two epilogues, xii. 9-11 and xii. 12-14. The commentary is followed by a discussion of the theology of Qoheleth: exclusive monotheism; the transitoriness of all things terrestrial; the necessity for man to accept the present, as indeed it is, from God's hand. Esther is seen as a literary unity compounded from three previously existing traditions: a Vashti tradition, a tradition of Mordecai and Haman, and an Esther tradition (Esther probably replaced an original Hadassah in the Mordecai story). The commentary is followed by a discussion of the theological significance of the book of Esther. This is a most valuable addition to the series.

A.S.H.

HONEYCUTT, R. L.: *Amos and his Message*, An expository commentary. 1963. Pp. x+182. (Broadman Press, Nashville, Tennessee. Price: \$3.75).

This commentary falls between two stools, perhaps because the author tries to do too much at one time: he tries to give a commentary on the message of Amos to his own contemporaries and at the same time to give a commentary (or exposition) of the prophet's message for us today. The book shows that these two cannot readily be held in solution together. The commentary jumps about from then to now and back again in a manner that is sometimes confusing and sometimes misleading. This is unfortunate, because the author clearly has much that is useful to say about Amos and his message and is both well versed in the relevant literature, from which he frequently quotes, and well aware of the problems raised by the recorded words of the prophet.

L.H.B.

HORST, F.: *Hiob*. (Biblischer Kommentar, Altes Testament, XVI, Lieferung 4). 1963. Pp. 241-280. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 3.50).

When the author of this commentary died in June, 1962, it seemed that the third number might be the last to appear (see *Book List*, 1963, p. 23). Fortunately, however, the author left behind him in manuscript a continuation of the commentary as far as and including ch. xix, and it is this part of his work which now appears in this fourth (half) number. It contains critical notes and discussion of chs. xvi.1-xvii.16 (the translation of this section was given in the previous number); translation, critical notes, and discussion of ch. xviii.1-21; and translation and critical notes only of ch. xix. It is very welcome news that the author's pupil, Ernst Kutsch, soon to be Professor in Vienna, who saw the proofs of this number through the Press, is to undertake the completion of the commentary. With this number are issued separately a list of corrigenda to the first two numbers and a brief appreciation of Friedrich Horst and his work.

D.W.T.

KAISER, O.: *Der Prophet Jesaja, Kapitel 1-12 übersetzt und erklärt*, 2, verbesserte Auflage. (Das Alte Testament Deutsch, 17). 1963. Pp. XVI+136, incl. 1 map. (Vandenhoeck & Ruprecht, Göttingen).

The first edition of this excellent commentary was reviewed in *Book List*, 1961, p. 32. Though its general characteristics remain the same, it has been wholly revised, not only by the elimination of slips and the amplification of bibliographical references (including useful citation of commentaries by the Reformers), but also in matters of substance. The form-critical approach is given more extensive application. Professor Kaiser's treatment of the later chapters will be eagerly awaited.

G.W.A.

KELLY, B. H.: *Ezra, Nehemiah, Esther, Job*. (The Layman's Bible Commentaries). 1962. Pp. 152. (S.C.M. Press, London; John Knox Press, Richmond; Virginia; Ryerson Press, Toronto. Price: 6s. 0d.).

This volume is the best of the series: it should be, seeing it is by the general editor. He deals with Ezra-Nehemiah, Esther, and Job. Two-thirds of the volume is devoted to Job. The general modern position is taken throughout, with Ezra's date as probably the 37th year of Artaxerxes I.

N.H.S.

KENDON, F.: *Thirty-Six Psalms*. 1963. Pp. 64. (Cambridge University Press, London. Price: 25s. 0d.).

This book contains Psalms i-xxxiv and xl-xli in the version prepared by Mr. Kendon from an early draft of the *New English Bible*. Mr. Kendon's death prevented him from working through the whole Psalter, and the Syndics of the Cambridge University Press decided to publish as a separate volume the psalms which he had completed. Himself a poet, he had a sensitive feeling for the English language and the rhythms of modern speech, and the reader will regret that he did not live to give us more of this impressive rendering of the Psalter.

J.A.E.

MCKANE, W.: *I & II Samuel. Introduction and Commentary*. (Torch Bible Commentaries). 1963. Pp. 304. (S.C.M. Press, London. Price: 16s.0d.).

The commentary is based on RSV. Introductory material provides a brief but clear summary of the main views expressed as to composition and *tendenz*, while insisting on the need for relating each part to the whole. Difficulties of translation and exegesis are well presented, and restrained use is made of such emendations (especially where supported by the Versions) as are necessary to produce a meaningful text. Some good paraphrases are offered to convey the force of Hebrew idiom. Frequently the comment on a passage is followed by a longer note in which the theological intention of the passage is discussed. The commentary will be warmly welcomed by Scripture specialists in schools, and by all who are concerned to teach this (to the Western mind) often difficult material.

A.S.H.

MAYS, J. L.: *Leviticus, Numbers*. (The Layman's Bible Commentaries). 1963. Pp. 144. (S.C.M. Press, London; John Knox Press, Richmond, Virginia; Ryerson Press, Toronto. Price: 6s. 0d.).

The introduction is longer than is usual in this series; sixteen pages, containing enough history of the people and enough literary history of the traditions to make the purpose of these two books plain. The details of sacrificial rites, sanctity of people and places and things, censures, allocation of territory, taboos and social laws — all these are carefully explained, and everything is written to show not only what was meant for Israel then, but also what it all means for us now. The volume continues the good tradition of the series in providing non-technical guides for the 'layman'.

N.H.S.

MOWINCKEL, S., KAPELRUD, A. S., & LEIVESTAD, R. (ed. by): *Det Gamle Testamente V. 2 Del.* 1963. Pp. 420. (H. Aschehoug & Co. (W. Nygaard), Oslo).

Professor Mowinckel is to be warmly congratulated on the successful completion of this massive enterprise, in the early stages of which he co-operated with S. Michelet and N. Messel. A general description of the plan and purpose of the work, and in particular of the first three volumes will be found in *Book List*, 1948, p. 9 (*Eleven Years*, p. 119). Vol. IV was noticed in *Book List*, 1956, p. 31 (*Eleven Years* p. 738). In this final volume, A. S. Kapelrud contributes the translation of and commentary on Ruth and R. Leivestad is responsible for Ecclesiastes. The late N. Messel had left MSS. on Daniel and Chronicles. These have been revised by Professor Mowinckel, who is also responsible for the rest of the volume. Corrections and minor additions to the earlier parts of the work, and a subject index to the whole have been included. Detailed comment is not possible here; but as one who has made constant use of these admirable volumes, the reviewer would pay special tribute to the excellence of introductions to the several books of the Old Testament.

G.W.A.

NAPIER, B. D.: *Exodus*. (The Layman's Bible Commentaries). 1963. Pp. 126. (S.C.M. Press, London; John Knox Press, Richmond, Virginia; The Ryerson Press, Toronto. Price: 6s. 0d.).

In this volume two and a half pages only are devoted to such technical matters as sources, etc.; and this leaves the more room for the study of the book itself, which is done section by section rather than verse by verse. A thirteenth-century Exodus is assumed. The volume is good; and the author makes full use of the new Near-Eastern material. It is far from obscurantist; but the author is rightly concerned with 'our faith in him whose love daily brings us again out of Egypt'.

N.H.S.

PHILLIPS, J. B.: *Four Prophets, Amos, Hosea, First Isaiah, Micah*, A Modern Translation from the Hebrew. 1963. Pp. xxviii + 162 + maps on endpapers. (Geoffrey Bles, London. Price: 15s. 0d.).

Mr. Phillips is well known for his translation of the New Testament which has proved helpful to many readers. He has now turned his attention to four Old Testament prophets: Amos, Hosea, Isaiah i-xxxv, and Micah. In the introduction, he discusses some of the difficulties of translating Hebrew and describes his methods. There is also a rather sketchy discussion of the historical background by Mr. E. H. Robertson who expresses the opinion that 'No written material of any lasting religious significance survives from the period before these eighth-century prophets', and strangely refers to 'the fall of Samaria in 732 B.C. when the whole of the North, Syria and Israel, was depopulated and organized as Assyrian provinces'. Mr. Phillips then offers a translation which is in many places certainly more comprehensible than the Authorized Version to the ordinary reader; there are also helpful brief headings to chapters and groups of verses. As a rendering of the Hebrew,

however, the translation is not always so successful. Working on his own, Mr. Phillips is sometimes out of touch with recent scholarly studies of the Old Testament and Hebrew lexicography; for example (not to mention a few straight mistranslations), he seems to be unaware of the precise significance of *hesed* or that *nephesh* in Isa. v. 14 probably means 'throat'. Moreover, although a certain amount of freedom is legitimate in a translation of this kind, Mr. Phillips sometimes goes too far. It may be doubted, for instance, whether it is right, in Hosea iii. 4, to translate *teraphim* as 'wooden images' or, in Amos i. 4, 7 etc., to paraphrase *'armenoth* as 'rulers' and to omit all reference to fire; nor is Mr. Phillips always obviously right in adding words for which there is no Hebrew equivalent (e.g., 'silly' before 'dreamer' in Amos vii. 12).

J.A.E.

The Psalms, A New Translation. Translated from the Hebrew and arranged for singing to the psalmody of Joseph Gelineau. 1963. Pp. 256. (Collins, London and Glasgow. Price: 3s. 6d.).

This translation was made by a team of scholars in co-operation with *The Grail*, which has already brought out a musical edition of over fifty of these psalms. It was inspired by the French version of the Psalms in the *Bible de Jérusalem*, and, like that version, it aims especially at full literary fidelity to the Hebrew text and at the reproduction of the rhythmic structure of the poetry of the Hebrew psalms. There is a brief, but useful introduction, which includes sections on the Psalms in preaching and in prayer, and each psalm bears a descriptive heading. While in some passages the translation is in accord with recent advances in comparative Semitic philology, in many other passages it lags behind present day knowledge. In style it is often staccato, and the requirement that it should reflect the rhythmic pattern of the Hebrew seems frequently to have dictated the choice of a word or phrase which does not make for elegant English. While it can hardly be described as a poetical translation, and while too it is paraphrastic at times, it yet contains many happy renderings of the Hebrew. Both readers and singers of the Psalms (more especially the latter for whom it seems primarily designed) will drive enjoyment from this interesting experiment in the translation of Hebrew poetry.

D.W.T.

(*Psalter*) *The Revised Psalter.* The Final Report of the Commission to Revise the Psalter appointed by the Archbishops of Canterbury and York. 1963. Pp. xii+208. (S.P.C.K., London. Price: 9s. 6d.).

This is the Final Report of the Commission to revise the Psalter appointed by the Archbishops of Canterbury and York, as presented to the Convocations of the two Provinces, of which a Preliminary Report has already appeared, containing the revision of Book I of the Psalms (see *Book List*, 1962, p. 30). The Committee's terms of reference were 'to produce . . . a revision of the text of the Psalter designed to remove obscurities and serious errors of translation, yet such as to retain, as far as possible, the general character in style and rhythm of Coverdale's version and its suitability for congregational use'. The Archbishop, as chairman of the Commission, in a brief preface outlines the

principles on which he and his colleagues have worked, emphasizing that its duty was 'not . . . to make a new translation but to mend an old one'. At the same time they have had before them the, as yet unfinished, drafts of the completely new translation of the Psalms now being prepared for the New English Bible; and they have also taken into account the revised translation of the Psalms in the Irish Book of Common Prayer as well as several other modern versions. The principles are these: to follow the massoretic text as basic, correcting it however when unintelligible if possible by means of the ancient versions but also conjecturally (however sparingly) when these throw no clear light on the sense, altering the vowels as required (e.g., lxxvi. 10) and even the consonants when no sense can be extracted from them (e.g., ii. 11, lviii. 7-9); to eliminate obviously impossible or absurd mistranslations (e.g., lxxii. 6, lxxiii. 9); to accept new meanings for words and phrases when comparative philology suggests or supports them (e.g., xxix. 8, lxxviii. 8, lxxiv. 20, cv. 18); to remove Coverdale's additions to the Hebrew text which often but not always come from the Vulgate (e.g., xiv. 5-7, cxxxiv. 2) but on occasion to retain them if they can be regarded as 'legitimate and helpful expansions' which clarify the sense (e.g., i. 5 and cxlvii. 8, when the half-verse missing from the Hebrew text is metrically necessary). The generally used modern forms of proper names are preferred (e.g., Lebanon rather than Libanus), and archaisms are regularly replaced (e.g., 'leasing' by 'falsehood' and 'vanity' by 'folly'); but no attempt is made to eliminate phrases reflecting Hebrew modes of thought if the meaning is clear (e.g., 'to break' and 'to lift up the horn'); and for the sake of clarity inverted commas have been inserted to indicate direct oration (e.g., lxxv. 3-6).

The work has been done with all possible care; and, even if the new renderings do not always entirely hit the sense (or rather the probable sense) or are not altogether happy in catching Coverdale's rhythm, the new Psalter deserves to be warmly welcomed as a great improvement on the original work.

Finally, the Archbishop says that a Committee has been instructed to prepare a printed edition of the new translation for singing to Anglican chants and to plainsong; when this is done, one may hope that it will come into regular use in all churches and chapels.

G.R.D.

[NOTE: There has now appeared, *The Revised Psalter. The amended text as approved by the Convocations of Canterbury and York in October, 1963 with a view to legislation for its permissive use.* 1964. Pp. x+208. (S.P.C.K., London. Price: paper, 7s. 6d.; cloth, 10s. 6d.).

G.W.A.]

ROBERT, A. & TOURNAY, R.: *Le Cantique des Cantiques*, traduction et commentaire. (Études Bibliques). 1963. Pp. 464. (Librairie Lecoffre, J. Gabalda et Cie, Éditeurs, Paris. Price: NF. 78).

At the time of his death on 28 May, 1955, André Robert left behind him a bulky manuscript comprising a full-scale commentary on the Canticle, together with the first two chapters of an introduction dealing with the history of the tradition regarding

the book's canonicity and the history of its interpretation. These chapters are printed on pp. 41–55 of the work as published. The manuscript was at the beginning handed over to M. André Feuillet, one of Robert's colleagues at the Institut Catholique in Paris, and was eventually edited by Père R. Tournay, O.P., of Saint Étienne, Jerusalem, who in his preface discusses the book's character, structure, date of composition and theological content, and who has added a long section on extra-Biblical parallels to the Canticle, including among other sources extracts from the article by S. H. Stephan, entitled *Modern Palestinian Parallels to the Song of Songs* (*JPOS* II, 1922, pp. 199–278). There are, at the end of the work (pp. 429–453), various notes and other additional matter contributed by Tournay.

The editor warns us on the first page of his preface that we must not look here for an exhaustive treatment of all the questions raised by the book, but any reader will realize from the start that we have here a thorough and admirably documented study, which should hold the field for some time as the leading commentary. The author's method of studying the book is well-described by himself in some lines quoted by Tournay on pp. 10–11. Briefly, like the late Mademoiselle Renée Bloch and others he regards the book as essentially a midrashic work, while he avoids the late Père Joüon's excessive appeals to symbolism and allegory. The translation is extremely clear and elegant, and one's only regret is that the cost of the book may prevent its having the circulation it deserves.

J.M.T.B.

RODD, C. S.: *Psalms 1–72* (Epworth Preacher's Commentaries). 1963. Pp. 136 (The Epworth Press, London. Price: 12s. 6d.).

Within the limits set by the series, the present volume may be said to fulfil its purpose and to offer to the lay preacher a helpful commentary on these seventy-two psalms based on up-to-date exegesis. It suffers, however, from its brevity. For instance, Psalms xxiv and xlvii are both interpreted as being liturgies for the procession of the ark up Mount Zion. This is stated categorically in the comment on Ps. xxiv and qualified by 'probably' in Ps. xlvii, but in neither psalm is the reader told why they are claimed to be about the ark in procession whereas the ark is not mentioned in either psalm.

L.H.B.

SNAITH, N. H.: *The Seven Psalms*. 1964. Pp. 110. (Epworth Press, London: Price: paper, 5s. 0d.; cloth, 8s. 6d.).

In this, the Methodist Lent Book for 1964, Dr. Snaith offers studies of what are traditionally known as the Penitential Psalms (vi, xxxii, xxxviii, li, cii, cxxx, cxliii). The book is a characteristic example of a *Gattung* which the author has made peculiarly his own, and which, in Gunkel's terminology, might appropriately be classified as a *Mischung*; for it contains textual and philological details, much straight exegesis, illuminating parallels from other fields of study, broad perspectives in Biblical theology, and trenchant application.

G.W.A.

TERRIEN, S.: *Job*. (Commentaire de l'Ancien Testament, XIII). 1963. Pp. 278. (Delachaux & Niestlé, Neuchâtel).

This commentary in French is based on Dr. Terrien's introduction to and exegesis of Job in *The Interpreter's Bible*, vol. III (*Book List*, 1955, p. 32; *Eleven Years*, p. 665), but he has taken advantage of the opportunity to revise and expand his work in many places. He interprets Job on the lines worked out in the earlier commentary and in his more popular book, *Job: Poet of Existence* (*Book List*, 1959, p. 31). This work will be welcomed both as an excellent study of Job and as the first of an important new series of Protestant commentaries in French on the Old Testament.

J.A.E.

THOMAS, D. W.: *The Text of the Revised Psalter*. 1963. Pp. 56. (S.P.C.K., London. Price: 15s. 0d.).

This admirable little book, a model of its kind, is designed as a companion to the *Revised Psalter* (see above, under *Psalter*) issued by the Commission appointed by the Archbishops of Canterbury and York to revise Coverdale's version of the Book of Common Prayer and to bring it up to date. In it Prof. Thomas records all the readings, underlying the revised translation, which diverge from the Massoretic text, with the evidence, namely the corrected vocalization and emendations of the consonantal Hebrew text (with the evidence of the supporting versions) and in many cases the names of the scholars who have proposed them. The discerning student will also detect new suggestions which have not yet been published but which the Revisers have accepted in several places (e.g., lix. 6, lxxii. 9, cvii. 10). This brief notice may fittingly be ended with the expression of a hope that the Presses at Oxford and Cambridge will take the hint and publish a similar volume recording and explaining the amended translations in the Old Testament of the New English Bible when it appears.

G.R.D.

UNGER, M. F.: *Zechariah*. (Unger's Bible Commentary). 1963. Pp. 276. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$6.95).

The whole of the Biblical book is ascribed to the one prophet, chapters i-viii to the years 520-518, and the remaining chapters to about 460 B.C. 'The prophecy abounds in far-reaching predictive allusions to the person, work, and future glory of the Coming One. . . . Nowhere else in the Old Testament is there such a concentrated and rich revelation of Messianic prophecy.' The four horns of ch. i are understood as Babylon, Medo-Persia, Macedonian Greece, and Rome. The prophet 'shows indebtedness to Daniel'. A number of simple Hebrew words (e.g., *qeren*, *hinneh*, *'ish*, *na'ar*) are quoted and explained; *noshah* in ix. 9 is rendered 'showing Himself a Saviour'. We can hardly avoid the impression that the oracles in the book of Zechariah have been forced into the mould of a pre-conceived theory.

A.S.H.

WOLFF, H. W.: *Dodekapropheten: Joel*. (Biblicher Kommentar, Altes Testament, XIV, 5). 1963. Pp. 104. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 8.75).

Having completed his commentary on Hosea in this series, Wolff now gives us Joel. The prophecy is dated in the Persian period, more particularly between 445 and 343 B.C., since on the one hand ii. 7, 9 are taken to imply that Jerusalem is now a walled city and on the other hand iii. 4 is taken to imply that the destruction of Sidon at the hands of Artaxerxes III is still future. Joel is placed at an early point in the Twelve Prophets because Amos i. 3–ii. 3 was interpreted as an amplification of the judgement of the nations proclaimed in Joel iii. 1 ff. (iv. 1 ff., Heb.). The book is treated as a literary unity; it falls into two symmetrical parts, the dividing point coming between ii. 17 and ii. 18. Within the first part, the economic disaster caused by the locust plague in ch. i is used as an illustration of the eschatological catastrophe foretold in ii. 1–11; in the second part, ii. 21–27 celebrates the relief from the economic disaster of ch. i., iii. 1–17 (iv. 1–17, Heb.) celebrates the restoration of Judah and Jerusalem after the eschatological catastrophe of ii. 1–11, and ii. 28–32 (iii. 1–5, Heb.) describes the blessings of obedience to the call to repentance in ii. 12–17. Joel's reworking of the themes of earlier prophecy is examined, as is also his progress towards apocalyptic, his influence on the New Testament, and his message for today.

F.F.B.

ZIMMERLI, W.: *Ezechiel*. (Biblicher Kommentar, Altes Testament, XIII, Lieferung 11). 1963. Pp. 818–898. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.00).

This fascicle concludes the section on xxv. 1–xxxiii. 24 and contains xxxiv, xxxv. 1–xxxvi. 15; xxxvi. 16–38 and most of the discussion of xxxvii. 1–14. Close attention is paid to the terms used in xxxiv, and in particular to the royal terminology, with citation of ancient Near Eastern parallels, xxxv. 1–xxxvi. 16 is subjected to a characteristically close structural analysis. There is a careful examination of the form of xxxvii. 1–14 and of the relationship between the figure (1–10) and its interpretation (11–14): arguments are advanced for a date between xxx. 21 and xl. 1. As this commentary proceeds on its stately way, the reader becomes increasingly eager to read the Introduction, which will appear last, but will doubtless gather together the threads of the detailed analysis and exegesis.

G.W.A.

LITERARY CRITICISM AND INTRODUCTION

(including History of Interpretation, Canon, and Special Studies)

AUZOU, G.: *Als Gott zu unseren Vätern sprach*. Geschichte der Heiligen Schriften des Gottesvolkes. 1963. Pp. 400. (Verlag Herder, Freiburg).

This attractive introduction to the Bible originally appeared in French and was reviewed in the *Book List*, 1959, p. 21. The author is a Roman Catholic who presents a critical account of the origin of the Bible in the light of its historical background.

In this edition the opportunity has been taken to bring up to date the bibliographical references in the footnotes, which serves to maintain the usefulness of the work.

R.E.C.

CHASE, M. E.: *The Psalms for the Common Reader*. 1963. Pp. 208. (Michael Joseph, London. Price: 21s. 0d.).

The title describes the volume. It is for the interested, non-technical reader. It is in three parts plus a list of recommended books. These are modern, up-to-date and make a thoroughly good list. Parts one and two comprise half the book: what are the psalms and how should they be read? Part three consists of 40 pages of psalms in the Authorised Version and a short account of the history of Israel; Exodus c. 1250 B.C.; Ezra 398 B.C. Miss Chase is a novelist of repute; and this is her third popular book on the Bible.

N.H.S.

COPPENS, J.: *Miscellannées bibliques*, XXVIII-XXXII. (Analecta Lovaniensia Biblica et Orientalia, Ser. IV, Fasc. 8). 1963. Pp. 87-122. (Descleé de Brouwer, Bruges-Paris. Price: B.Fr. 50).

With characteristic precision of language and courtesy in discussion, Canon Coppens examines views at variance with his own as they relate to Daniel vii and the Servant of the Lord. The first article discusses the treatment of Daniel vii in N. W. Porteous's commentary in ATD, with special reference to the Son of Man. To this he returns in more detail in the second article and discusses objections to the identification of the Saints of the Most High with the Heavenly Hosts. In the third the symbolic figure of the Son of Man requires no more recondite explanation than to see it as an appropriate figure for the Kingdom of God entrusted to the Heavenly Beings in collaboration with the faithful. The fourth finds no adequate evidence to support an interpretation of the Servant passages in terms of the Davidic Messiah nor to abandon his interpretation of the Son of Man symbol. The fifth offers a translation of Isa. liii. 10-12 in which 10cd is seen as a gloss and 11, with a re-pointing of two words, becomes: 'With *fear* he will be satisfied and with knowledge, and being just he will render justice to *those who serve the great*.'

A.S.H.

CRIM, K. R.: *The Royal Psalms*. 1962. Pp. 128. (John Knox Press, Richmond, Virginia. Price: \$2.75).

Although we may doubt the accuracy of the statement on the jacket of this book, that it covers 'an area that has been neglected by English-writing scholars', it is, nevertheless useful to have the relevant material collected and presented in this brief and simple form. The book consists of two roughly equal parts: first, five chapters dealing with the monarchy in ancient Israel; and second, brief expositions, based on the author's own translations of Psalms ii, xviii, xx, xxi, xlv, lxxii, lxxxix, ci, cx, cxliv, and 2 Sam. xxiii. 1-7. Psalm cxxxii is discussed in the earlier part of the book. This is a clear and readable account of the subject which will serve as a useful introduction both to the subject itself and to current trends in scholarly theory.

G.W.A.

Elisfeldt, O.: *Einleitung in das Alte Testament unter Einschluss der Apokryphen und Pseudepigraphen sowie der apokryphen- und pseudepigraphartigen Qumrân-Schriften. Entstehungsgeschichte des Alten Testaments*. 3., neubearbeitete Auflage. 1964. Pp. XVI+1130. (J. C. B. Mohr, Tübingen. Price: paper, DM. 54; cloth, DM. 59).

The first edition of this encyclopaedic work, published in 1934, was reviewed in *Book List*, 1934, p. 7. The second edition (larger by over 200 pages) appeared twenty-two years later, and was reviewed in *Book List*, 1957, pp. 36f. The third edition is over 170 pages longer still. The general plan and character of the original work have been retained; but a full account has been taken of the progress of research in all branches of the subject. A considerable part of the additional space is taken up by the formidable *Literaturnachträge*, which is impressively up-to-date. Encyclopaedic as it is in its range and documentation, the work also carries the personal stamp of one who has made his own distinctive and distinguished contributions to the subject. We congratulate our revered honorary member on the acumen, learning, and industry with which he continues to advance the study of the Old Testament and to put us all in his debt.

G.W.A.

Fey, R.: *Amos und Jesaja — Abhängigkeit und Eigenständigkeit des Jesaja*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, Band 12). 1963. Pp. 160. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 15.00; cloth, DM. 17.50).

This study undertakes a detailed comparison of similar or analogous utterances of the prophets Amos and Isaiah. It argues that on the available evidence Isaiah was acquainted with about one-third of the Amos material, and the book seeks to establish the thesis that Isaiah is dependent on an Amos-*Vorlage*. Dependence, as here used, does not mean that Isaiah's work was derivative and secondary. He used subject-themes of Amos in such a way that the new material which he introduced was as notable as that which he adopted, and often more so. It is maintained that Isaiah developed and clarified what he adopted, and carried Amos's theological thought to new heights; for instance, Isaiah spoke as often as Amos concerning human sin and divine judgement, but he dwelt also upon divine salvation; righteousness for him is not an achievement of man's obedience to God's law, but a gift of God to man; and he spoke distinctively of God's holiness as both exclusive and inclusive. It is not denied that Isaiah was indebted to others (e.g., Hosea) for some of his teaching, but it is affirmed that his dependence on Amos is substantial and unmistakable. Nor is it denied that his dependence may at times have been unconscious. While impressed with the thesis as presented, and by the careful way in which the evidence is handled, one is left wondering whether, in their references, for instance, to prevailing social evils, the explanation may be, more than the writer admits, that both prophets condemned aspects of the affluent society of their day with the same degree of independence of utterance and similarity of expression which seems to characterise preachers of today in their condemnations of materialism, selfishness, or gross indulgence.

J.M.

FOHRER, G.: *Studien zum Buche Hiob*. 1963. Pp. 132. (Gütersloher Verlagshaus, Gerd Mohn. Price: DM.18).

The present work contains six essays which the author has published during the last few years (1956–62) on the various parts of the book of Job. The subjects are: the treatment of the problem of suffering, which is seen not as an abstract problem but as that of man's attitude to suffering (pp. 7–25); the composition of the book, which is regarded as a reworking and rearrangement of old material, not all of which has survived (pp. 26–43); the purpose of the book, the transformation of the legend of Job which, as preserved in the Prologue and Epilogue, can be shown to have differed considerably from the form in which it is presented in the poem itself (pp. 44–67); the form and function of the book, on which the poet is shown to have used three literary forms, of which the last is appropriated to a function quite different from its original function (pp. 68–86); the speeches of Elihu, which are treated as in themselves a unity (except for xxxvi. 27 — xxxvii. 13) but apparently (for the point is not clearly brought out) not as an integral part of the poem (pp. 87–107); and God's answer from the storm, which is taken to be an original and essential part of the work, as it has stylistic contacts with the Prologue and is implied in the Epilogue (xlii. 7), though not in its present form which shows marked signs of expansion. The author, who has read a vast amount of literature, makes a thorough examination of each problem and argues his case carefully and for the most part convincingly, but he is not endowed with the gift of lucidity, and his style is so *echtdeutsch* that he is unlikely to attract English readers. Yet his work has some importance and ought to be mastered by any one who wishes to make a serious study of Job.

G.R.D.

HARAN, M.: *Between Ri'shonôt (Former Prophecies) and Hădashôt (New Prophecies)*. A literary-historical study in the group of prophecies Isaiah XL–XLVIII. 1963. Pp. 108. (The Magnes Press, The Hebrew University, Jerusalem).

This is in essence an elaboration of a lecture given by the author at the International Congress for the Study of the Old Testament at Bonn in August, 1962. The study makes pleasant reading in its Hebrew form.

M.W.

JEPSEN, A.: *Das Buch Hiob und seine Deutung*. (Aufsätze und Vorträge zur Theologie und Religionswissenschaft, Heft 28). 1963. Pp. 28. (Evangelische Verlagsanstalt, Berlin. Price: DM. 1.50).

Starting from the fact that the problems raised by the book of Job are so formidable that its entire range cannot be comprehended solely in any one way, the writer maintains that any understanding of the book will depend upon how much of its present contents is held to have originally belonged to it, and conversely, that the answer to the latter question will depend upon one's view of the message of the book. Neither literary criticism nor form criticism alone can lead to a definitive solution. Account must be taken not only of structure and form, but also of content; i.e., it is only by taking as a starting point the unity

of the book as it has been transmitted that we can decide what can be established by the arguments of literary criticism and formal analysis. In the already unmanageable mass of literature on Job, Jepsen's study will serve as an admonitory and influential directive.

M.B.

KAPELRUD, A. S.: *Et folk på hjemferd*. "Trøsteprofeten" — den annen Jesaja — og hans budskap. 1964. Pp. 102. (Universitetsforlaget, Oslo).

This book (dedicated to Professor Pedersen on the occasion of his eightieth birthday) is a study of Deutero-Isaiah intended for students and non-specialists. For such readers the author performs three important services: he directs them to the actual text of Scripture; he gives them a discriminating account of recent views on problems raised by Isaiah xl-lv; and he does these things in a clear and interesting way. The main themes discussed are the structure, historical background, and provenance of the book (the author holds that there is decisive evidence that the prophet did not live in Babylonia, and that in all probability his ministry was exercised in Jerusalem), the prophet's message (emphasis is laid on the important influence on it of the autumnal festival and its enthronement motif), the Servant Songs and their literary relationship to the rest of the prophecy, the interpretation of the Songs, the identity of the Servant (rival views are presented with discrimination; and the concept of kingship is presented as one which combines naturally the individual and the collective), and the relationship of the Songs to the Messianic problem with a forward look at the New Testament. This is a most attractive study, which shows that a popularization need not be merely second-hand.

G.W.A.

KILIAN, R.: *Literarkritische und Formgeschichtliche Untersuchung des Heiligkeitgesetzes*. (Bonner Biblische Beiträge, 19). 1963. Pp. XVI+186. (Peter Hanstein Verlag GMBH, Bonn. Price: DM. 24).

This volume provides a detailed analysis of Lev. xvii-xxvi, in which it attempts to distinguish the basic layer of legal material from later expansions and accretions. It maintains that three forms of laws have to be dealt with: apodictic, casuistic, and that which in form of expression is participial and is substantially parallel to, and a development of, the casuistic. The casuistic form, Dr. Kilian believes, was in use in Israel before the occupation of Palestine among at least some of the component tribes which as semi-nomads had contacts with cultures which had a casuistic secular code of laws. Neither the participial nor the apodictic form was originally distinctive of, or confined in use to, Israel, being found in Egypt and, to some extent, in other parts of the ancient Near East. Dr. Kilian's method of investigation is both *formgeschichtlich* and literary-critical, and gives no impression of making the evidence which he has to survey conform to any pre-conceived theory. The basic Holiness Code, as he defines it, had a 'neutral' quality until the redactor of it, Ru (*Redaktor des Urheiligkeitgesetzes*), who was commentator as well as collector, left his mark upon it. This redactor's work, which was done between D and 586 B.C., was

followed by that of Rh, which took place during the Exile. Later expansions are due to Priestly editing. This work of analysis is carefully done; its conclusions are not forced and are not revolutionary; and the criticism of H. Graf Reventlow's recent work on the Holiness Code as being very much a *petitio principii* is not without some justification.

J.M.

DE LANGHE, R. (ed. by): *Le Psautier. Ses origines. Ses problèmes littéraires. Son influence*. Études présentées aux XIIe Journées Bibliques (29–31 août 1960). (Orientalia et Biblica Lovaniensia IV). 1962. Pp. VI+454. (Editions Nauwelaerts, Louvain. Price: B.Fr. 450).

Recalling the words 'c'est bien plus beau lorsque c'est inutile', the editor (whose early death is so great a loss to Old Testament studies) of this impressive volume expresses the hope that it will be useful as well as beautiful. In a high degree it is both; it will also prove to be indispensable for serious study of the Psalter. It gives a vivid impression both of the intensity and range of contemporary Psalm study and of the outreach of such studies into other fields. Two of the contributions are of notable length and range: 'Les études récentes sur le Psautier', by J. Coppens (pp. 1–71), and 'Les psaumes de la royauté de Yahvé dans l'exégèse moderne', by E. Lipinski (pp. 133–272). Briefer contributions within the Old Testament field are 'Les genres littéraires du Psautier. Un état de la question', by A. Descamps (pp. 73–88); '“Entmythologisierung” dans les Psaumes', by J. de Fraine (pp. 89–106), '“Ani et Anaw dans les psaumes”, by P. van den Berghe (pp. 273–295). Two of the essays refer to the New Testament: 'L'influence des psaumes sur les annonces et les récits de la Passion et de la Resurrection dans les Évangiles', by A. Rose (pp. 297–356); and 'L'interprétation des psaumes dans les Actes des Apôtres', by J. Dupont (pp. 357–388). Qumran studies are represented by 'Psaumes, hymnes, cantiques et prières dans les manuscrits de Qumrân', by M. Baillet (pp. 389–405); and by 'Le Docteur de Justice, nouveau Moïse dans les manuscrits de Qumrân', by M. Delcor (pp. 407–423). A. Arens discusses the question, 'Hat der Psalter seinen “Sitz im Leben” in der Synagogen Leseordnung des Pentateuch?' (pp. 107–131, an abbreviated presentation of part of his book, *Die Psalmen im Gottesdienst des Alten Bundes*, reviewed in *Book List*, 1962, pp. 34 f.). Finally, on a different theme, M. Martin contributes a study of 'The Babylonian Tradition and Targum' (pp. 425–451).

G.W.A.

LOHFINK, N.: *Das Hauptgebot*. Eine Untersuchung literarischer Einleitungsfragen zu Dtn 5–11. (Analecta Biblica Investigationes Scientificae in Res Biblicas 20). 1963. Pp. XXIV+318. (Pontificio Instituto Biblico Romae. Price: L. 4.800; \$8.00).

This book, a dissertation presented at the Pontifical Biblical Institute, is a study of Deut. v–xi, of which the theme is 'Das Hauptgebot, die grundlegende und alles Einzelne umfassende Haltung Israels vor seinem Gott' (p. 112). After an introduction, including a survey of the most important work of earlier scholars, there is a lengthy investigation of words and literary forms in this part of Deuteronomy. Then comes an examination of the

text and an attempted reconstruction of its literary history (including a defence of the unity and common authorship of chapters v and vi). There is also a discussion of the interchange between the singular and plural of the second person; Dr. Lohfink refuses to regard such a change as evidence for composite authorship, unless supported by other arguments, and he suggests reasons why it has taken place. Finally, there is a study of the parenetic character of these chapters. Dr. Lohfink believes that behind Deut. v-xi lie the covenantal cult and the preaching of the law; various traditions were combined by the 'Verfasser' in v. 1-vi. 25, ix. 9-19, 21, 25-29, x. 1-5, 10-18, 20-22, xi. 1-17, to which the 'Uebersetzer' added vii. 1-24 (25 f. ?), viii. 1-20, ix. 1-8, 22-24, xi. 18-25. At one of these stages (or perhaps later), this material was joined to xii-xxviii, and xi. 26-32 was added as a link; there were other minor additions at different times. At the end of the book are several indexes and tables listing various Deuteronomic expressions. This is a valuable contribution to the study of Deuteronomy.

J.A.E.

MCCARTHY, D. J.: *Treaty and Covenant. A Study in Form in the Ancient Oriental Documents and in the Old Testament.* (Analecta Biblica, Investigationes Scientifcae in Res Biblicas 21). 1963. Pp. XXIV+220. (Pontifical Biblical Institute, Rome. Price: L. 2.850; \$4.75).

This literary genre, of Mesopotamian origin, is currently the subject of many publications, so that this analysis of the cuneiform texts with translations of the recently published treaties from Ras Shamra, Alalakh, Sfiré, and Nimrud (thus supplementing *ANET*) is to be welcomed as a well-documented general introduction to the subject. The new material in this thesis (by a student of Professor Cazelles) lies in his argument for the unbroken continuity of the basic covenant tradition from the early 2nd millennium to the 7th century B.C. (against Mendenhall and Albright); the diversity of form in which the historical prologues, stipulations, oaths and curses are presented, and in their full form traced in Deut. v-xxviii. Sections are devoted to ratification rites and to those unique ways in which Israel developed the covenant (e.g., the use of *berith*). Specific covenant terminology is only briefly mentioned. The origin of the literary form and its application to the Sinai tradition are less successfully treated.

D.J.W.

MOWINCKEL, S.: *The Psalms in Israel's Worship*, Vols. I & II, trans. by D. R. Ap-Thomas. 1962. Pp. xxiv+246 and xii+304. (Basil Blackwell, Oxford. Price: 70s. 0d. the set).

It is a privilege to extend a welcome to Professor Mowinckel's *Offersang og sangoffer* (*Book List*, 1952, p. 42; *Eleven Years*, p. 413) in its English dress. Indeed this translation is based upon so thorough a revision of the original that it may almost be regarded as a new book. To be sure, the text of some chapters remains virtually untouched; but that of others, e.g., on the so-called 'Enthronement Festival of Yahweh' and on the metre of the psalms, has been rearranged, expanded and, in part, rewritten. One whole chapter, i.e., on the Christian use of the

Psalter, has been omitted completely. The notes have been revised throughout; and, happily, most of these are now reproduced as footnotes or even in some cases (notably references to Scripture) incorporated into the text, only the longer ones being retained at the end of the work as 'Additional Notes'. The author has catered for every type of reader. The student who is beginning his Old Testament studies will have in the text of the book an exciting introduction to the Psalter. The more advanced reader, already familiar with the main lines of Professor Mowinckel's thought, will have, not only what is an almost up-to-date statement of them, but, particularly in the notes, the author's considered replies to the criticisms which have been levelled against his views and his own verdict on certain developments of these views with which he is unable to agree. Warm thanks are due to Mr. Ap-Thomas, whose fluent if, now and again perhaps, slightly colloquial translation evokes once more the admiration which the reviewer so often feels for the versatility of his Welsh-speaking colleagues and friends. He has rendered a signal service by thus making available for the English reader the views of this distinguished Norwegian scholar who must surely go down in history as one of the great creative minds in the field of Old Testament scholarship.

A.R.J.

OSSWALD, E.: *Das Bild des Mose in der kritischen alttestamentlichen Wissenschaft seit J. Wellhausen*. (Theologische Arbeiten, Band XVIII). 1962. Pp. 370. (Evangelische Verlagsanstalt, Berlin. Price: DM. 19.50).

This work is based on the *Habilitationsarbeit* presented by the author at Jena in 1956; and she has earned our gratitude by assembling and presenting in so orderly a fashion such a wealth of material. She begins with the new literary and historical approach to the Pentateuch in the 19th century (pp. 11 ff.), passing then to Wellhausen and his disciples and opponents (pp. 40 ff.), and on to the religio-historical school (pp. 114 ff.). No critical tendency and no critic of any importance is omitted. Finally there is an account of the various forms of tradition-historical and cult-historical approach (pp. 238 ff.), and also of recent Jewish studies. The book ends with a retrospect and prospect (pp. 335 ff.) in which there are judicious suggestions about lines of future research.

M.B.

OTZEN, B.: *Studien über Deuteronomus*. (Acta Theologica Danica, Vol. VI). 1964. Pp. 303. (Prostant apud Munksgaard, Copenhagen. Price: D. Kr. 60).

This monograph, for which the author was awarded a doctorate at the University of Aarhus, begins with a survey of scholarly work on Zech. ix-xiv since 1620. After this introduction, the main part (pp. 35-212) of the book discusses the historical background of these prophecies in which it detects four originally independent parts. First, ix-x reflects the hopes of a restoration of the Davidic monarchy in the time of Josiah (ix. 13 refers to Greek mercenaries in the Egyptian army). Second, xi comes from a time shortly before 587; the shepherd allegory is interpreted as a somewhat unfavourable review of the monarchy

since its institution. Third, xii-xiii (in which xiii. 2-6 and 7-9 are originally independent oracles) is thought to come from Judæan circles in the exilic period; xiii. 10 ff. apply to the sufferings of the nation language proper to the symbolic death of the king in the cult. Fourth, xiv is a late passage of apocalyptic character using old cultic motifs. Next there is a discussion of the literary structure of the prophecies which is sometimes critical of the views of P. Lamarche (*Book List*, 1963, pp. 35 f.), and then about forty pages of textual and exegetical notes. There are also a summary in Danish, a bibliography, and indexes. This is a clearly presented and able work (especially in its treatment of chapters ix-x) which makes a valuable contribution to the study of a very obscure part of the Old Testament.

J.A.E.

PLÖGER, O.: *Theokratie und Eschatologie* (Wissenschaftliche Monographien zum Alten und Neuen Testament, Zweiter Band). 2., durchgesehene Auflage. 1962. Pp. 142. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price: paper, DM. 11.25; cloth, DM. 13.50).

The first edition of this important work appeared in 1959 but unfortunately was not reviewed in the *Book List*. As the author insists, the inquiry is historical rather than theological, in spite of its title. Two questions are posed: How are we to account for the disappearance of the prophets in the latter part of the Old Testament period? and where should we look for the origins of the Hasidim? The answers are suggested in a series of discussions of the Maccabean period, the book of Daniel, the rise of Apocalyptic, Isaiah xxiv-xxvii, Zechariah xii-xiv, and Joel. The author seeks to trace lines of development from the eschatology of the prophecies of restoration to the dualistic eschatology of apocalyptic, and from the older conception of Israel and the earlier prophetic groups to the circles of the pious. Though brief, this treatise is most stimulating and merits close study.

G.W.A.

REVENTLOW, H. GRAF: *Liturgie und prophetisches Ich bei Jeremia*. 1963. Pp. 268. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 38).

The presentation of Jeremiah as the prophet of individual piety needs to be modified by a recognition of his dependence on liturgical forms. The call to prophesy i. 4-10, the visions, i. 11 f, 13-16 and xxiv, follow patterns recognizable elsewhere in the Old Testament. The watchman passage in iv. 5-12 follows the form of the alarm-call; the 'enemy from the North' has no necessary historical reference, but is a cultic term deriving from the covenant-celebration. The prophet appears to have been officially recognized, especially in his work as intercessor. In these intercessions there is nothing of *individual* feeling; they are liturgical utterances. Even in the Confessions the 'I' is the representative and embodiment of the community. It should be observed that the text of the passages discussed is submitted to the most careful examination. The treatment is similar to that of the author's studies of Ezekiel and Amos (*Book List*, 1963,

pp. 37 ff.). It is a fascinating and even exciting study of prophecy in general and Jeremiah in particular; it must be read together with and as complementary to Skinner's great study. It is stimulating and will, we would think, be essential reading for any study of Jeremiah.

A.S.H.

RICHTER, W.: *Traditionsgeschichtliche Untersuchungen zum Richterbuch*. (Bonner Biblische Beiträge, 18). 1963. Pp. xx+412. (Peter Hanstein Verlag, Bonn. Price: DM. 32).

This is a massive and detailed study of Judges iii-ix, presented as part of a doctoral dissertation to the Catholic Faculty of Theology at Bonn. Each section of the chapters studied is subjected to literary criticism and also to 'Gattungs'-criticism. On questions of literary criticism the author shows much independence of judgement. He is ready to recognize composite origin, but is cautious in doing so, and adopts no extreme positions. Wherever doublets have been found they are carefully examined, and in a number of cases the author denies that they are really doublets. The differences between Judg. iv and v are fully recognized, and a considerable part of the book is taken up with the study of the Song of Deborah; the full Hebrew text is given in a critical edition in an appendix. (Incidentally, it may be observed, that the author rejects the view of Albright that *zeh Sinai* in Judg. v. 5 and Ps. lxxviii. 9 means 'he of Sinai'.) Following the discussion of the separate sections, chaps. iii, iv, v, vi-viii, ix, Dr. Richter takes up the question of a pre-Deuteronomic work from which these stories of Saviours were drawn. He argues for such a work, coming from the ninth century B.C., resting on older traditions, with some interpolations. In the second part of the work the author presents an examination of syntactical and stylistic questions. H.H.R.

RINGGREN, H.: *The Faith of the Psalmists*. (S.C.M. Greenbacks). 1963. Pp. xxii+138. (S.C.M. Press, London. Price: 10s. 6d.).

This book is the author's own translation and revision of *Psaltarens fromhet*, published in 1957 (see *Book List*, 1958, p. 29). The general plan, character, and standpoint remain unchanged; but it has been deftly adapted to the needs of readers in the English-speaking countries. Some references to more recent literature have been added, and others to works available only in Scandinavian languages have been eliminated. The book may be warmly commended as an excellent introduction to the subject.

G.W.A.

SMEND, R.: *Die Bundesformel*. (Theologische Studien, Heft 68). 1963. Pp. 47. (EVZ-Verlag, Zürich. Price: Sw. Fr. 5.40).

This is a discussion of the formula: 'Yahweh the God of Israel, Israel the people of Yahweh'. Three forms, representing three stages of development, may be recognised:— 1. The most general and important, 'Yahweh is the God of Israel, Israel is the people of Yahweh'. 2. Expressions where 'the God of Israel' is in apposition to Yahweh, and 'the people of Yahweh' is in apposition to Israel. 3. A later stage suggesting meditation and

the effect of the exile makes the formula a hope for the future — 'I will be your God and you will be my people'. Particular attention is given to Deut. xvi. 17, 18 where uniquely the hiph'il of 'amar is used, with the meaning 'proclaim' and 'acclaim'. While the first part of the formula goes back to the desert experience, the latter is first clearly expressed at the institution of the monarchy in I. Sam. x, the formula provides an adequate principle of unity for an Old Testament theology yet points beyond itself to its fulfilment in Christ Jesus. A.S.H.

VON WALDOW, E.: *Der traditionsgeschichtliche Hintergrund der prophetischen Gerichtsreden*. (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft 85). 1963. Pp. 54. (Verlag Alfred Töpelmann, Berlin. Price: DM. 10).

In this study von Waldow re-examines the prophetic oracles of judgement, of accusation and of defence, and finds that (i) there is no real evidence of a cultic background for them; (ii) that there is evidence, as others have shown, that their form, but the verbal form only, was borrowed from the language and usage of the court of judgement; and (iii) that their content, coupled with the fact that Yahweh appears in a dual rôle, either as plaintiff and judge, or as defendant and judge, at one and the same time, shows them to have a background of covenant relationship and especially that of an annual festival of covenant renewal. L.H.B.

WEISER, A.: *Einleitung in das Alte Testament*. Fünfte, verbesserte und vermehrte Auflage. 1963. Pp. 420. Vandenhoeck & Ruprecht, Göttingen. Price: DM. 18.50).

The English translation of this Introduction was noticed in *Book List*, 1962, p. 40, and previous German editions in *Book Lists*, 1946, p. 30 (*Eleven Years*, p. 30), 1950, p. 46 (*Eleven Years*, p. 263), and 1958, p. 31. In the present edition full account has been taken of the work done in recent years, thus bringing the volume up to date and adding to its proved usefulness.

G.W.A.

WEISS, M.: *The Bible and Modern Literary Theory* (in Hebrew). 1962. Pp. 272. (The Bialik Institute, Jerusalem).

In this book 'New Criticism' methods, used in the interpretation of *belles lettres*, are applied with skill and fine scholarly discernment to the study of the text of the Bible. Following the teachings of this school (in Swiss-German circles: *Werkinterpretation*), the author takes hardly any account of philological, historical, and sociological data, by which researchers of the last two hundred years or so have elucidated so much of the contents of the Bible. Instead he concentrates solely on the text, perceiving it in its wholeness, and confining himself strictly to its intrinsic properties; these properties, and these alone, explain the text. Though in nature methodological, the book inevitably interprets numerous Biblical passages. Thus, for instance, while speaking about 'metaphor'; 'sentence'; and 'structure', appropriate Biblical

verses, especially from the Book of Psalms, are explained. The book includes a wealth of erudite notes, referring to Biblical critics of the last few generations, after which come six appendixes, constituting short studies in themselves, and a Biblical index.

M.W.

LAW, RELIGION, AND THEOLOGY

- ACHTEMEIER, P. & E.: *The Old Testament Roots of Our Faith*. 1962. Pp. 158. (Abingdon Press, New York & Nashville. Price: \$3.00.).

The authors are man and wife. He teaches New Testament and she teaches Old Testament in the United Church of Christ Seminary at Lancaster (Pa.). The theme of the book is that the two Testaments are essentially one. The New Testament is the culmination of an action of God which began with the call of Abraham in the eighteenth century, the promise that in a Son of Abraham all the families of the earth shall be blessed. It is a good, modern, evangelical interpretation of the Bible, with all except the last chapter dealing with the Old Testament. There is much dependence on moderns such as von Rad, and some interesting suggestions: e.g., 'image of God' is really 'image of *elohim*', divine beings.

N.H.S.

- AHLSTRÖM, G. W.: *Aspects of Syncretism in Israelite Religion*. (Horae Soederblomianae, V). 1963. Pp. 98. (C. W. K. Gleerup, Lund. Price: Sw. Kr. 9).

The association of various divine names known to have a Canaanite origin with the Israelite Yahweh is evidence that there was a process of syncretism taking place in Israel as well as a vigorous repudiation of certain cult practices. The aim of this book is to examine the Old Testament evidence relating to various Canaanite cult centres which contributed to Israel's religion before the monarchy, then the Jebusite contribution, both as to cultic practice and divine names. The distinctive character of Israel's religion is not in doubt, but the inclusion within it of Canaanite elements cannot be ignored. This is a most valuable contribution distinguished alike by its careful use of the Biblical text and its mastery of related material. The treatment would suggest that it is not quite 'syncretism' which appears, but perhaps 'assimilation'.

A.S.H.

- BARTHÉLÉMY, D.: *Dieu et son image*. Ébauche d'une théologie biblique. 1963. Pp. 254. (Les Éditions du Cerf, Paris. Price: NF. 10.50).

This is a collection of studies, which are more in the nature of meditations on the Bible than a connected presentation of Biblical theology. They deal with man's ignorance of God and the divine action in election and redemption through which that knowledge is revealed. There is no documentation of modern theological literature and, for reasons explained in the preface, the author pays little attention to historico-critical questions.

R.E.C.

BEAUCAMP, É.: *The Bible and the Universe. Israel and the Theology of History*, trans. by D. Balhatcher. 1963. Pp. xviii+200. (Burns & Oates, London. Price: 30s. 0d.).

This is a translation of the work entitled *La Bible et le sens religieux de l'univers*, which appeared in French in 1959 and was reviewed in the *Book List* for 1960, at p. 31. The rendering seems to be, on the whole, quite competent, but, as so often, it is to be regretted that the translator cannot give much help over disputed or controversial readings. An example may be that of Job xvii. 7 (p. 154) where the author questions Dhorme's rendering, and where the translator can do no more than give the readings of the Douai and Knox editions, which, whatever may be their merits, are not versions based directly on the original text.

J.M.T.B.

BESNARD, A.-M.: *Le Mystère du Nom*. Quiconque invoquera le nom du Seigneur sera sauvé — Joël 3, 5. (Lectio Divina 35). 1962. Pp. 198+7 plates. (Les Éditions du Cerf, Paris. Price: NF. 12).

The purpose of this pleasantly written study is to investigate the significance of the name of Yahweh in the minds of dwellers in the ancient East, to comment upon the revelation of the name as described in Exodus, and to study certain formulae such as 'I am Yahweh', and 'Yahweh (Sabaoth) is his name'. A second part considers the invocation of the name, the significance in the Old Testament of invoking the name of Yahweh, and the exegesis of Joel 2:32: 'Whosoever shall call upon the name of Yahweh shall be saved'. A third part is concerned with the Christian use of the holy name, as shown in the accomplishment of Joel's prophecy on the day of Pentecost, the invocation of the name of the Lord Jesus, and prayer to the Father.

This does not strike one as a work of great originality, but it is doubtless intended chiefly for readers who are not specialists and it makes excellent use of the chief commentators. There are some interesting illustrations, notably one from the north portal of the transept in Rheims cathedral, where a statue represents Abraham as receiving into his bosom the souls of the elect.

J.M.T.B.

BRANDON, S. G. F.: *Creation Legends of the Ancient Near East*. 1963. Pp. xiv+242 incl. 5 ills.+14 plates+frontispiece. (Hodder and Stoughton, London. Price: 35s. 0d.).

In this interesting book Professor Brandon has brought together the most recent results of modern research on the Creation legends of Egypt, Mesopotamia, Israel, Greece, and Iran. He has also provided us with an original commentary on the far-reaching implications of early man's preoccupation with the problem of his own origins and of the material universe by which he found himself surrounded. One of his interesting suggestions is that Egyptian and Mesopotamian cosmogonies were not generally motivated by a desire to speculate about the beginning of things: instead they were designed to promote the interests of some sanctuary or city (p. 120f.). This would

bring these creation-stories under the classification of prestige-myths. In his summing up in the Epilogue, Professor Brandon says, 'As we look back across our study of these creation legends of the ancient Near East and seek to assess their witness as a whole, it would seem that they attest most impressively man's essential consciousness of time'. This is a theme which he has more fully developed in his book *Time and Mankind*. The present book is a valuable addition to the many studies of Near Eastern mythology listed in his useful bibliography. S.H.H.

BRICHTO, H. C.: *The Problem of "Curse" in the Hebrew Bible*. (Journal of Biblical Literature Monograph Series, Volume XIII). 1963. Pp. x+232 (Photolithoprinted). (Society of Biblical Literature and Exegesis, Philadelphia. Price: \$2 (post paid) from Prof. V. M. Rogers, New Brunswick Theological Seminary, New Brunswick, New Jersey).

Basing his study on the earlier work of J. Pedersen, J. Hempel, S. Mowinckel, S. Blank, S. Gevirtz, and J. Scharbert, the author investigates the terminology of the curse in the terms 'ala, 'arar, qillel and qbb, z'm and ḥrm; their accidence, distribution, and antonyms. The author distinguishes between East-Semitic curse formulations wherein the divine agency is emphasized, and West-Semitic and Hebrew forms wherein the agent is undesignated and the automatic power of the word is all important. He discusses the connection between oath and curse, and pleads for a less magical view of the latter. Altogether a careful, competent, and helpful investigation.

G.H.D.

DAUBE, D.: *The Exodus Pattern in the Bible*. (All Souls Studies, II). 1963. Pp. 94. (Faber and Faber, London. Price: 25s. 0d.).

That the great tradition of the Exodus from Egypt has served as a model for the recitals, etc., of the Biblical writers, is obvious enough. But in this study, it is suggested that the Exodus recital itself, as it appears in the various strands, has been determined by contemporary social laws and customs. The Pharaoh was flouting established social regulations in refusing to free Israel. The phrase, 'Israel is my son . . . let my son go.' is a legal claim. The group of words such as *yashab*, *ša'aq*, *yaša'*, *halakh*, as well as the more obvious ones, have a legal connotation. The Jacob and Laban narrative is a pre-enactment of the Exodus. The Ark among the Philistines and its release reflects the same pattern. Perhaps only another great jurist could do justice to the subtlety of the argument. Your reviewer is not convinced. Surprisingly, no use is made of Exod. ix. 27, although a reference appears in a footnote.

A.S.H.

DAUBE, D.: *Suddenness and Awe in Scripture* (Robert Waley Cohen Memorial Lecture, 1963). N.D. [1964] Pp. 20. (The Council of Christians and Jews, 41 Cadogan Gardens, London, S.W.3. Price: 2s. 0d.).

Professor Daube utilizes wide and deep research to present this short study of the irruption of the unexpected into human experience, with special reference to the Hebrew root *qr'*. After

treating of the association of awe with the sudden, the author points out how the numinous was also recognized even early on in the regular and reliable sequence of natural events. For the extended working out of the author's theses recourse must be had to his fuller works cited in the notes; but within a very short compass we have here the thought-provoking record of what must have been a stimulating and unusual lecture.

D.R.Ap-T.

DAVIDSON, R.: *The Old Testament*. (Knowing Christianity). 1964. Pp. 240. (Hodder & Stoughton, London. Price: 12s. 6d.).

This book and the series to which it belongs is directed, not to the scholar as such, but to the general reader who wishes authoritative information about the Bible. Popular, therefore, in the best sense of the word it is intended to be and the author has succeeded to admiration in giving a truly profound exposition in simple language of what the Old Testament contains. He has an enviable gift of selecting what is significant and maintaining the interest of the reader throughout. By linking the name of God with each of the themes with which he deals, e.g., God and History, God and the Community, God and Worship, God and the troubled mind, he gives in effect a brief theology of the Old Testament, showing how it points beyond itself. 'But, if he (i.e., the Christian) is wise, he will not regard the Old Testament merely as a preparation for the New. He will turn humbly to the Old Testament knowing that Hebrew historians and prophets, priests, poets and storytellers have much to teach him.' It is to be hoped that scholars will not overlook this book which is a little masterpiece in the difficult art of getting things across without lowering the standards demanded of the scholar.

N.W.P.

DENTAN, R. C.: *Preface to Old Testament Theology*. Revised Edition. 1963. Pp. 146. (The Seabury Press, New York. Price: \$3.00).

This book represents a revision of the monograph published by the Yale University Press in 1950 (see *Book List*, 1951, p. 55; *Eleven Years*, p. 350) enlarged to about twice its original size. Once more it has to be stated that the author has provided an admirable summary of the long debate about the nature and content of a theology of the Old Testament. The intervening years have enabled the author to take account of the tremendous output of the last dozen years during which the fundamental problems involved have been the subject of eager debate by many scholars and theologians. Dr. Dentan exhibits a wide range of knowledge and a sober judgement but states quite frankly that he sees no reason to change his original point of view, viz., that a theology of the Old Testament must be the systematic exposition of the normative religious ideas taught or assumed in the Old Testament Canon. In this he differs fundamentally from a view of the discipline taken by a writer like von Rad. He admits that 'sympathy, insight, and inner participation' are demanded of the student of the Old Testament and that 'an invaluable precondition for such inner participation

is that the student of Old Testament theology should in some sense share the Old Testament faith — to the extent that that faith continues to form a part of the Christian religious consciousness'. It may perhaps be suggested that further thought is necessary along this line.

N.W.P.

FROST, S.: *Patriarchs and Prophets*. 1963. Pp. viii+232. (John Murray, London. Price: 25s. 0d.).

The fourteen studies in this book are of Abraham, Jacob, Joseph, Moses, Joshua, Samson, Samuel, Saul, David, Solomon, Elijah, Isaiah, Jeremiah, and Deutero-Isaiah. They are concerned to elucidate the significance of the stories or prophetic teaching for human life and conduct. The book is devotional in character, and argues that only as we begin here in our study of the Bible shall we rediscover its authority. Not all of the interpretations would command general assent. Was Joshua 'to all intents and purposes created' by the Deuteronomists? Does the description of Jeremiah as 'the first Liberal Protestant' do justice to the prophet? The book will, however, undoubtedly prove helpful to lay preachers and teachers.

A.S.H.

GRAYDON, H. (and others): *Bible Meanings* — A short theological word-book of the Bible. 1963. Pp. 80. (Oxford University Press. Price: 8s. 6d.).

The authors explain the meaning of more than 200 of the principal theological terms of the Bible. They offer a simple introduction to the central words of scripture. Most of the principal terms are included, and the book would be useful for beginners in the study of theology.

G.H.D.

HESCHEL, A. J.: *The Prophets*. 1962. Pp. xx+518. (Harper & Row, London. Price: \$6.00).

This massive and enthralling book on the Hebrew Prophets represents a development of the thesis which the author put forward in the much smaller work entitled *Die Prophetie* which appeared in German in 1936. Briefly the thesis is that what was revealed to the prophets was not the divine essence but the divine *pathos*. There is a divine involvement and concern in human history, and the prophet is one who identifies himself with this concern of God in such a way that he becomes representative of man before God and that through him God can reveal *pathos* to man. Heschel seeks to demonstrate his view by a study of the eighth- and seventh-century prophets and of the Second Isaiah. As one is carried along by his argument, it becomes a matter of small importance that Heschel accepts Isaiah xxiv-xxvii as Isaianic and Isaiah lvi-lxvi as belonging to the prophecies of the Second Isaiah. There are penetrating chapters on history, chastisement, and justice, in which the tension between the will of God, and the will of man, and the paradox of God's justice and compassion are illuminatingly discussed. Other chapters seek to justify the author's view that the divine *pathos* is central to the Old Testament concept of God and contrasts sharply with the Greek view. 'The God of the prophets cares for His

creatures . . . He is involved in human history and is affected by human acts. . . . The grandeur of God implies the capacity to experience emotion.' There is a judicious treatment of the subject of ecstasy in which it is argued that the prophet, unlike the ecstatic, is both a recipient and a participant and that he stands in a genuine dialogue relationship to God. The prophet is also compared with the poet and the impersonal nature of the poetic inspiration is set over against the subject-subject-relationship in which the prophet stands to God. It is claimed that Biblical prophecy is *sui generis* and must be distinguished from prophecy in other religions.

N.W.P.

*HOOKE, S. H.: *Middle Eastern Mythology*. 1963. Pp. 200+XVI plates. (Penguin Books, Harmondsworth. Price: 4s. 0d.).

The fact that this work has been published in the author's ninetieth year is an addition to its interest, not an excuse for any lack of merit. We would congratulate any writer on producing such a well-balanced, informative, yet comprehensible summary and interpretation of this sort, even in a field less exacting and complicated than *Middle Eastern Mythology* — while some of us are old-fashioned enough to prefer the epithet Near Eastern, Professor Hooke moves with the times, though even he cannot keep it up after the title!

Following a valuable introductory section on types of myth, their purpose, and their diffusion and disintegration, eight chapters acquaint us in rapid succession with some of the main myths of Mesopotamia (Sumer as well as Babylon), Egypt, Ugarit, the Hittites, the Hebrews, and then mythological elements in Jewish Apocalyptic, in the New Testament and in Christianity. Not only do we have scholarly care in description and interpretation, but a warm humanity and religious sympathy which show that there is no need for anyone to regard the ancients as half-wits or 'myth' as a dirty word. A bibliography for further reading and an index complete a most useful work of popularisation.

D.R.Ap-T.

JONES, E.: *The Cross in the Psalms*. 1963. Pp. 96. (Independent Press, London. Price: 8s. 6d.).

Various aspects of the experience and problems of suffering are here discussed as they are presented or suggested by some of the Psalms. The themes treated are: Sin and Suffering; The Divine Discipline; Suffering and the Unseen World; Suffering and Cosmic Victory; Suffering and the Silence of God; The Experience of Vicarious Suffering; Suffering and Life after Death. This is a discriminating and sensitive study, based on up-to-date scholarship, which should be of particular use to students and preachers.

G.W.A.

KRAMER, S. N. (ed. by): *Mythologies of the Ancient World*. 1961. Pp. 480. (Quadrangle Books, Chicago. Price: \$7.50).

This book is a symposium, devised and edited by Professor Kramer, in which the mythologies of Egypt, Sumer and Akkad, the Hittites, Canaan, ancient Greece, India, ancient Iran, ancient

China, Japan, and ancient Mexico, are described by a team of American scholars, each of whom is a specialist in the field with which he deals. The result is a collection of material of the greatest value and interest to students of mythology. In some of the more familiar fields, such as the Egyptian, Mesopotamian, and Canaanite mythologies, the reader will be surprised at the extent to which older views have been corrected by the discovery of new material, and the deeper study of old material. It is very welcome to have such little-known ranges of mythology as those of ancient China, Japan, and Mexico, made available for the general reader. The undoubted value of this book would have been enhanced if it had included chapters on Hebrew mythology, and ancient Scandinavian mythology. Professor Kramer has rendered a great service to students of this fascinating branch of human knowledge.

S.H.H.

KRINETZKI, L.: *Der Bund Gottes mit den Menschen nach dem Alten und Neuen Testament*. (Die Welt der Bibel, Band 15). 1962. Pp. 128. (Patmos-Verlag, Düsseldorf. Price: DM. 2.88).

This handsome paperback treats of the idea of covenant in the Old and New Testaments. First the author expounds the five covenants of law (Noah, Abraham, Isaac and Jacob, Israel, Levi, and David). Then he recounts the cultic, saving (for Israel and the nations) and institutional aspects of these covenants. Deut. xxvii f. and Joshua xxiv figure as illustrations of the renewal of the desert covenant. Next he treats of the new covenant of the prophets, the covenant of freedom, and works out the programme of its realisation in the new Israel with its Davidic monarchy and Levitical Priesthood. The remaining 17 pages treat of the covenant in the N.T. The book which is well laced with copious quotations of scripture texts, is an orthodox outline, and elementary study of the idea of covenant.

G.H.D.

MCKENZIE, J. L.: *Myths and Realities: Studies in Biblical Theology*. 1963. Pp. xvi+286. (The Bruce Publishing Company, Milwaukee, Wisconsin. Price: \$4.75).

This volume of essays by an American Jesuit scholar is worthy of close study, proceeding, as it clearly does, from a mind of high distinction. It is divided into four parts. Part I, entitled 'Free Scholarship in the Church', is especially interesting if one wishes to understand present movements in Roman Catholic theology. Part II, entitled 'Inspiration and Revelation', begins with a study of the Word of God in the Old Testament as what the author calls dynamic and dianoetic, and it is argued that one does not need to go outside the Old Testament to understand why Jesus Christ is called the Word. In another essay the view is put forward that inspiration is social in character and the importance of the community in Israel is emphasized. Part III, entitled 'Myth and the Old Testament', contains an elaborate and up-to-date discussion of the whole problem of myth in the Old Testament which indicates the indebtedness of Israel's faith to the mythopoeic thinking of the ancient eastern world and the decisive break Israel made with it through its acceptance of the revelation of divine transcendence and its rejection of

polytheism. There is a study of Genesis ii-iii and Ezekiel xxviii. 12-18 which claims for the author of the Genesis pericope a highly original handling of the mythological material at his disposal. Father McKenzie believes that the traditional story used in Genesis ii probably ended with an epithalamium which has been replaced by the story of the origin of sin contained in Genesis iii. He suggests that it would be truer to describe the opening chapters of Genesis as wisdom rather than as history. 'We shall never understand the Old Testament', he declares, 'unless we learn to read its language'. Part IV, entitled 'Messianism', contains a long essay in which the main 'Messianic' passages in the Old Testament are subjected to a sober examination. The author refuses to separate the covenant with David from the covenant with Israel and he shows how the basic Israelite ideas presupposed in the king-ideology are the Sinai Covenant and the kingship of Yahweh. The ideas associated with the kingship in Israel point forward to the realization of the universal reign of God. In the concluding essay there is a discussion of the ways in which the different themes of the Old Testament were fulfilled and, in being fulfilled, transformed in Christ.

N.W.P.

MACKENZIE, R. A. F.: *Faith and History in the Old Testament*. 1963. Pp. x+120. (Minnesota University Press, Minneapolis and Oxford University Press, London. Price: 30s. 0d.).

This is a good book. It is well written, a book to be re-read and savoured. The Bibliography and Index are slight, but Father MacKenzie has read widely and pondered deeply. There are few references to distract the reader, and hardly any footnotes. The central chapter is on 'The Problem of Myth and History'. In it the author says 'I have no wish to confuse mythology and history; I wish only to show that they are not complete opposites, and that each has in it something of the other. History is not quite as historical, and myth is not quite as mythical, as we tend to think'. This is illustrated with reference to such modern figures as Christopher Columbus and George Washington. Translations from the Old Testament are the author's own, and very good they are. The dust-cover says 'the book is intended for lay people interested in modern Bible interpretation, as well as for priests, ministers, and rabbis'. But there can be few specialists who will not find in it insights worth reflecting on at leisure.

C.R.N.

MISKOTTE, K. H.: *Wenn die Götter Schweigen. Vom Sinn des Alten Testaments*. 1963. Pp. 496. (Chr. Kaiser Verlag, München. Price: DM. 28).

This massive book is the translation into German of a work which originally appeared in Dutch in 1956. It is written in a somewhat obscure theological style which will be apt to deter any but the most determined reader. This is unfortunate, because the writer really has something challenging to say. Briefly stated his view is that modern prevalence of atheism and nihilism is the inevitable consequence of a view of religion for which God is virtually a projection of human ideas and desires. To this must

be opposed the Old Testament with its revelation of the 'Name', which represents God in His absolute transcendence. The author advocates instruction in Biblical truth so as to prepare those within the Church for the reception of the preached word and he is keenly interested in exploring the relation between Christianity and general culture. A large part of the book is devoted to hermeneutical problems and the concluding section gives examples of the author's exposition of individual passages. The dominant influence of the Barthian theology is evident throughout.

N.W.P.

MORGENSTERN, J.: *The Fire upon the Altar*. 1963. Pp. 132. (E. J. Brill, Leiden. Price: Fl. 28).

In this monograph Professor Morgenstern has produced another of his fascinating forays into Old Testament wonderland. In spite of the frequent occurrence of the words 'there can be no doubt', or 'it is almost absolutely certain', the bewildered reader will often rub his eyes and wonder where fact ends and fantasy begins. The picture of a great seasonal festival at the ancient sanctuary on Carmel, attended by the king and his retinue, and all Israel, at which 'the descent of the fire from heaven was a regular and integral part of the celebration of this annual festal day', somewhat strains the imagination. But when we are told that Elijah poured white naphtha upon the stones of the altar which he had built, and by some artificial means caused the light of the sun's rays to kindle the highly inflammable liquid (p. 68), the strain becomes a little too great. The solid part of Professor Morgenstern's thesis lies in his argument that the orientation of Solomon's Temple in relation to the first rays of the rising sun upon the equinoctial New Year's Day indicates a stage in the development of the religion of Israel when the worship of Yahweh had a solar character, and that this was gradually replaced by the belief that the *kebod Yahweh* had taken up its permanent abode on the ark-throne in the Temple. The author's valuable collection of the Jewish legendary material relating to the sacred fire is a most interesting part of his monograph. This very learned study is a fascinating exercise in detection.

S.H.H.

MULDER, M. J. *Ba'al in het Oude Testament*. 1962. Pp. 212. (Uitgeverij van Keulen N.V., Den Haag, Holland.

The author sets himself to study all the Old Testament references to Baal and the Baalim, including occurrences of Baal and related terms in compound names of places and persons. He takes into account all that can be learned about Baal from non-Israelite sources, especially from the Ugaritic texts. The Old Testament writers are not concerned to provide their readers with precise information about Baal and his cult, but they provide enough to make it clear that the Biblical Baal is identical with the deity worshipped under that name at Ugarit; the author thinks that we cannot be absolutely sure whether his proper name was Hadad, Baal-shamem, or something else. He does not believe that the Baal whose worship became so popular in Israel under Ahab and Jezebel was the Tyrian deity Melqart. The

plural Baalim denotes not a plurality of gods but the plurality of cult-centres of the single god Baal. The semantic development of the substantive *ba'al* in Biblical Hebrew is traced to the point where it means practically 'idol' and is replaced by the editorial *bosheth*. It is, in the author's judgement, a singular fact in the history of religions that Israel's faith in Yahweh was not merged in the Baal-cult, but that Yahweh triumphed completely over Baal. There is a French summary of the thesis, and a full bibliography.

F.F.B.

PLATH, S.: *Furcht Gottes: Der Begriff YR' im Alten Testament*. (Arbeiten zur Theologie, II Reihe, Band 2). 1963. Pp. 144. (Calwer Verlag, Stuttgart. Price: DM. 18).

This is a good sample of a doctoral thesis worked up into a book. The occurrences of the root have been systematically enumerated and classified for the whole of the Old Testament. Whether *Menschenfurcht* should include everything that is not *Gottesfurcht* is a matter of the adequateness of the chosen terminology and does not really mar the clear schematisation of the author's work, as shown in the detailed tabulation of the Contents which renders a subject index unnecessary.

The concordance work seems to have been done with care, and those seeking this kind of information will find it here ready to hand. It is interesting to note the author's remark (p. 28), that fear in the Old Testament is always of something definite and is never an anxiety state. That 'fear not' is absent from the Psalter (p. 122) is not altogether surprising, but many will question the assumption that the Psalms are to be classified as post-exilic *schlechthin*.

To restrict treatment exclusively to a single root undoubtedly results in some unbalance; but it is well that detailed work such as this should be undertaken, so that the composite picture when drawn may be correct in its constituent parts. Hebrew type is used, not transliteration, and there is an index of scripture references. The book may be commended though the high price is to be regretted.

D.R.Ap-T.

PORTER, J. R.: *Moses and Monarchy. A Study in the Biblical Tradition of Moses*. 1963. Pp. 28. (Basil Blackwell, Oxford. Price: 3s. 6d.).

In this inaugural lecture, delivered on his appointment to the newly established Chair of Theology in the University of Exeter, Professor Porter gathers together in summary fashion the evidence which he finds available to support his theory that the figure of Moses as presented in the Pentateuch is modelled upon that of the Davidic king, and that the basic aim was to represent the Davidic dynasty as Moses' true successor. It is useful to have the argument for the existence of such royal traits in the portrait of Moses presented so succinctly and so forcibly; and, if the writer of this note finds much of the argument somewhat strained and unconvincing, he must add that he has also found in the reading of this short but well-documented study a real stimulus to thought.

A.R.J.

QUINN, E. C.: *The Quest of Seth for the Oil of Life*. 1962. Pp. xii+196, incl. 12 ills. (University of Chicago Press, Chicago and London. Price: \$5.00).

This is a study of the legend of Seth's journey to Paradise to ask God for the oil of mercy. Mrs. Quinn does not describe each major version of the legend independently but selects six motifs — the quest for the oil, the promise of the oil, the discovery of the twigs, the twigs and the seed, Seth and the twig from Paradise, and the green tree and the dry — and traces the evolution of the legend from the *Apocalypse of Moses* to the *Legende*. The symbols and motifs are pursued back into Ugaritic and Akkadian literature and this is both the most original and the least successful part of the book. The methods of legend construction employed by mediaeval authors are admirably illustrated.

T.D.

RENAUD, B.: *Je suis un Dieu jaloux*. Évolution sémantique et signification théologique de *qine'ah*. (Lectio Divina 36). 1963. Pp. 160. (Les Éditions du Cerf, Paris. Price: NF. 9.60).

In this small book the sense of the word that is commonly translated as 'zeal' or 'jealousy' is traced through the ancient traditions preserved in Exodus and Joshua, the Deuteronomic recensions, the exilic literature, and the post-exilic writings. In his final summary the author, when called upon to choose between *zèle* and *alousie* prefers the latter, provided that all idea of pettiness and paltriness has been excluded from the word's connotation. This may not seem a very exciting conclusion, but readers who are not specialists may find some interesting details in the exegesis of the numerous passages of Scripture that are laid under contribution.

J.M.T.B.

RINGGREN, H.: *Israelitische Religion* (Die Religionen der Menschheit, Band 26). 1963. Pp. xii+328+1 map. (W. Kohlhammer Verlag, Stuttgart. Price: DM. 30).

A history of Israelite religion from the Patriarchal times to the beginning of the Christian era. The author's interest lies in the period of the monarchy, and particularly in the prophets and prophetic religion, and to this period he devotes about two-thirds of the book. The book is fully informed, both from the point of view of ancient evidence, Israelite and non-Israelite, and of modern scholarship and opinion. Although the fullest use is made of non-Israelite material, largely by way of illustration, Ringgren is at pains to show that Israel was creative in her religion and did not slavishly borrow from her neighbours. The value of the book, not only for the general reader for whom it is designed, but also for the scholar, is enhanced by full documentation, and by the fact that the author records the opinions of other scholars even where they differ widely from his own. If the post-exilic period had been as fully dealt with as that of the monarchy one would have said, without reserve, that this is the most satisfactory of recent studies of Israelite religion.

L.H.B.

ROWLEY, H. H.: *The Relevance of Apocalyptic*. A Study of Jewish and Christian Apocalypses from Daniel to the Revelation. New and Revised Edition. 1963. Pp. i-xii+13-240. (Lutterworth Press, London. Price: 25s. 0d.).

Professor Rowley's eminently serviceable handbook first appeared in 1944 (see *Book List*, 1946, p. 51; *Eleven Years*, p. 51). In 1947 a second edition appeared in which the chief alteration was a modification of the date accepted for the Slavonic Enoch. In the present edition the most obvious new feature is the account given of the Qumran Scrolls. But it need hardly be said that note has been taken in the text, the footnotes, and the bibliography of the work done in recent years on the entire field. In its thoroughly revised and up-to-date form the book will undoubtedly continue to be widely used.

G.W.A.

SAL, M.: *Les tables de la loi. Principes et rites du judaïsme originel*. 1962. Pp. 222. (La Colombe, Éditions du Vieux Colombier, Paris. Price: NF. 15).

Rabbi Sal accepts the Mosaic authorship and the literal inerrancy of the present form of the Pentateuch but is less rigid about some other sections, e.g., he dates Ezra to the 4th century, and regards the book of Esther as embroidered history. The aim is to show that the Mosaic ordinances, ritual as well as ethical and legal, are at least abreast of modern scientific theory. Some of the author's assertions would be difficult to prove (or disprove) as when he maintains that failure to abstain from blood and from food comprising both milk and meat together lead inexorably to a lack of sensibility; it is also maintained that the Jewish race produced the prophets owing to their scrupulosity in this respect. Sound notions are not lacking in this book but its main interest here will be as an example of modern haggada.

D.R.Ap-T.

SCHREINER, J.: *Sion-Jerusalem: Jahwes Königssitz. Theologie der Heiligen Stadt im Alten Testament*. (Studien zum Alten und Neuen Testament, Band VII). 1963. Pp. 312. (Kösel-Verlag, München. Price: DM. 35).

The title gives sufficient indication of the purpose behind this work, which was accepted as an *Habilitationsschrift* by the Faculty of Theology of the University of Würzburg in 1960. It assembles and discusses, usually in the form of a running commentary, all the passages in the Old Testament which have a bearing on the subject of Mount Zion, e.g., those which deal with the removal of the Ark to this cultic centre; the building and consecration of Solomon's Temple; the significance of Mount Zion for the so-called 'Name' theology; its place in Israel's hymnology, particularly the psalms which celebrate Yahweh's Kingship; and the prestige which it acquired after the failure of Sennacherib's attack upon the holy city. The study is carried through with repeated reference to contemporary discussion of the issues involved; and, if it adds little to one's knowledge and has nothing very exciting to offer, the author's agreeable style and form of presentation give it a certain attractiveness.

A.R.J.

SEGAL, J. B.: *The Hebrew Passover from the Earliest Times to A.D. 70*. (London Oriental Series Volume 12). 1963. Pp. xvi+294. (Oxford University Press, London. 42s. 0d.).

This is a book of first-rate importance. There is no aspect of the origin and early history of the Hebrew Passover which has not been subjected by Professor Segal to the most thorough examination. The book is divided into two parts: the first dealing with the primary sources, and with modern theories relating to the Passover, and the second containing the author's own hypotheses concerning the origin and development of the festival. Professor Segal has divided the primary sources into two groups which he has called respectively the Historical and the Traditional Documents. He has printed the text of these, setting out the Pentateuchal sources in columns according to the accepted source-critical analysis. He admits that the tradition has been transmitted in different documents, but doubts whether the identification of the documents is helped by using the Source hypothesis (p. 72). His criticisms on pp. 70-77 call for careful consideration. Chapter III contains a critical survey of all the modern theories of the origin and early development of the Passover, from Beer's edition of *Pesachim* (1912), onwards. This first part of the book will be of the greatest help to students. The most original and exciting part of the book consists of the author's statement of his own views in the last four chapters. He lays down his ground-plan by a comparison of the similarities of Passover and Tabernacles, and sums up the results of this comparison in the following words: 'The Passover and Tabernacles have, as we have seen, each a different relationship to the agricultural seasons; on the other hand, their relationship to the calendar is constant. The date of each is not fixed by the processes of vegetation, but by the calendar. To the Hebrews the Passover (and Tabernacles) was primarily a New Year Festival'. He goes on to point out that a calendar can only have one beginning. The Israelite calendar, he remarks, cannot have begun at both the Passover and Tabernacles in a single year, and he adds that it is generally recognized by scholars that the calendar opening was moved in the course of Israelite history from the Passover to Tabernacles — or in the opposite direction. Space will not admit of a discussion of the way in which the author develops the dichotomous nature of the Hebrew calendar, and its bearing on the development of the distinctive characteristics of Passover and Tabernacles, but it must suffice to say that Professor Segal has made a contribution of outstanding value and originality to this most important subject.

S.H.H.

VELLAS, V. M.: *Threskeutikai Prosopikotetes tes Palaias Diathekes*, 2nd, enlarged, edition, Volume II. 1963. Pp. 312. (Athens).

The first volume of the second edition of this work appeared in 1957 and was reviewed in *Book List*, 1957, p. 57. This second volume treats of Jeremiah, Nahum, Ezekiel, Daniel, Haggai, Zechariah, Malachi, Ezra, Nehemiah, and the writer of the book of Jonah. The general approach adopted is to give accounts of the historical background of each prophet and the structure, content, and religious teaching of the books. It will be noted

that Daniel is treated among the prophets, and, here, as elsewhere a generally conservative line is taken, though the historical difficulties are discussed at some length. Reference is made throughout to recent literature; and the book ends with some seven pages of bibliography, the books listed being mainly in English, French, or German. The author is to be congratulated on the production of a work which is so clear, comprehensive, and thorough.

G.W.A.

VRIEZEN, T. C.: *De Godsdienst van Israël*. 1963. Pp. 262. (W. de Haan, Zeist. Price: Fl. 8.90).

A comparison of this work with one bearing the same title — Kuenen's *Godsdienst van Israël* (1869–70) — will reveal how far the study of Israel's religion in the Old Testament period has progressed in the more than 90 years which separate them. Professor Vriezen first examines the religious environment amid which Israel's national life came into being, and emphasizes the distinctiveness of Israel's religion: 'it bears a signature all its own, which can with difficulty be stated in one word, since its dominant essence is a complex magnitude' (p. 59). Its central feature, however, is Israel's faith in Yahweh as the God who manifested himself as liberator in an historical context; Israel's religion accordingly has an historical and teleological stamp and not one which is cyclic and naturalistic. The religious life of Israel around 1000 B.C. is sketched; there follow examinations of its earlier beginnings and its later development, the close association of Yahwism with the monarchical state, the triumph of Yahwism and the contribution of the great prophets, reformation and downfall, restoration and re-creation, centralization and disintegration. It is in the pre-exilic period that the finest flowering of Israel's religion is seen. The work has been published in the series of Palladium Paperbacks; there are several half-tone illustrations. One may hope that, like the author's *Outline of Old Testament Theology*, it will one day appear in an English edition.

F.F.B.

WHITLEY, C. F.: *The Prophetic Achievement*. 1963. Pp. 224. (E. J. Brill, Leiden. Price: Fl. 21).

In this brief but straightforward study of the achievement of the pre-exilic prophets the author reaffirms the unique and formative place they occupy in Israel's religious development. The main teaching of the prophets may be summed up as: the ethical nature of God, leading to monotheism, the justice of God, the grace of God which also gives scope for repentance, and the ultimate hope in one who will suffer vicariously for all men. Each chapter begins with a rapid review of divergent critical opinions through which the author steers a neutral course and the chapter closes with a résumé of the prophetic teaching largely by stringing together passages from the prophetic books and letting them speak for themselves.

L.H.B.

WOLFF, H. W.: *Die Botschaft des Buches Joel*. (Theologische Existenz Heute. Neue Folge Nr. 109). 1963. Pp. 48. (Chr. Kaiser Verlag, München. Price: DM. 3).

The series in which this book appears explains its aim. It is based on the author's commentary in the *Biblischer Kommentar* series (see above, p. 43) and sets forth the prophet's message for the Church today. It is a call for decision and return to the proclaimed and promised mercy in a day of judgement. This is presented in four chapters:— Joel i. Unparalleled Danger; ii. 1–17 What is needed in the threatening Catastrophe; ii. 18–iii. 5 The new possibility of life; iv. 1–21 Decision for the New World. A closing chapter discusses the use made of Joel iii. 1–5 in the New Testament. Our world, like that of Joel, needs the certainty that the covenant love of God for all the helpless, in the mercy of Christ, controls the actuality of the world to come.

A.S.H.

ZIMMERLI, W.: *Das Gesetz und die Propheten* — Zum Verständnis des Alten Testaments. 1963. Pp. 154. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 4.80).

This book arose from a series of popular lectures on the Old Testament, designed for a wide audience of students. The first part of the book is an historical review of the interpretation of the law in the Old Testament since Luther, with particular attention to Wellhausen's claim that the prophets preceded the law, and to the more recent studies of Alt and von Rad. The second part is a brief examination of the place of the law in the prophets from Amos to Deutero-Isaiah. There are useful footnotes introducing the relevant modern literature, and the whole study is concise and readable.

R.E.C.

THE LIFE AND THOUGHT OF THE NEIGHBOURING PEOPLES

DONADONI, S. (ed. by): *Le Fonti Indirette della Storia Egiziana*. (Studi Semitici 7). 1963. Pp. 142. (Centro di Studi Semitici, Università di Roma. Price: Lire 3000; \$5).

This book, following a previous pattern of the series in which it appears, contains essays by several authorities centering on one theme, in this case the indirect sources for ancient Egyptian history. Four essays are introduced briefly by S. Donadoni. G. Posener writes on 'L'apport des textes littéraires à la connaissance de l'histoire égyptienne', J. Černý on the 'Contribution of the Study of Unofficial and Private Documents to the History of Pharaonic Egypt', W. Helck on the 'Entwicklung der Verwaltung als Spiegelbild historischer und soziologischer Faktoren' and A. Volten on 'I testi demotici quali fonti della storia della religione egiziana'. The book ends with a synthesis by S. Donadoni. It is intended primarily for students of ancient Egypt, but all who are interested in the history of the ancient Near East will find much to interest them in it. Volten's essay on the religion of Egypt in the late period, a subject on which few Egyptologists have ventured to write, will be of value to Old Testament scholars for comparative purposes.

T.W.T.

GARCIA DE LA FUENTE, O.: *Los Dioses y el Pecado en Babilonia* (Biblioteca 'La Ciudad de Dios', 6). 1961. Pp. 212. (Real Monasterio de el Escorial Madrid).

This is a praiseworthy attempt to throw light on a subject which has not, according to the author, been fully explored hitherto, that is, the relation between the Babylonian pantheon and the idea of sin. There are chapters on the Babylonian expressions for sin; religion and sin; the moral order; consciousness of sin, and its consequences; the justice dealt out by the gods and the problem of innocent suffering; and magic, religion, and morality. It is not quite clear how far the author has a first-hand knowledge of Assyrian, but he has certainly consulted many works on his subject, and gives copious extracts from a variety of translations, including those of Gressmann, Hehn, Langdon, Landsberger, and Pritchard's *Ancient Near Eastern Texts*. J.M.T.B.

KITCHEN, K. A.: *Suppiluliuma and the Amarna Pharaohs*, A Study in Relative Chronology (Liverpool Monographs in Archaeology and Oriental Studies 5). 1962. Pp. x+62. (Liverpool University Press. Price: 22s. 6d.).

It is thirty years since the publication of Professor Cavaignac's book *Subbiluliuma et son Temps*, which was at that time the last word on the subject. Mr. Kitchen's masterly monograph gives evidence of the immense advances which have been made in Hittite studies during the last thirty years. It is also a striking witness to the valuable contribution which the University of Liverpool has made and continues to make to the field of Egyptian and Hittite studies. The special value of this monograph lies in the use which the author has made of the Amarna Letters to illuminate the new accumulation of Hittite historical material. The last 18 pages consist of a most valuable table of synchronisms for the period covering the reign of Suppiluliuma.

S.H.H.

LAESSØE, J.: *People of Ancient Assyria, their Inscriptions and Correspondence*, trans. by F. S. Leigh-Browne. 1963. Pp. 170 incl. 4 figs.+24 plates. (Routledge & Kegan Paul, London. Price: 32s. 0d.).

Professor Laessøe describes and illustrates the written sources for Assyrian history, and in four main chapters discusses continuity and change in Mesopotamia, the phenomenon that was Assyria — oldest Assyria, Hurrian interlude, the Assyrian empire — Assyrians and Hurrians in the Zagros, and Assyrian historiography. The book, which is well written and translated, is an attempt to assess the reputation of Assyrians from personal letters rather than from official documents. J.N.S.

SAGGS, H. W. F.: *The Greatness that was Babylon*. A sketch of the ancient civilization of the Tigris-Euphrates valley. 1962. Pp. xix+562+93 plates (incl. 2 colour plates)+line ills. on 14 pp.+2 maps on endpapers. (Sidgwick & Jackson, London. Price: 63s. 0d.).

It is nearly 60 years since the publication of L. W. King's *The History of Babylon*, and during that interval no full-scale history of Babylon in English has appeared. An immense amount of

new material relating to the culture of Babylon and Assyria has been accumulating during the last half-century, and the time was ripe for the harvest to be reaped. Now the task has been undertaken by a scholar with the necessary equipment and we have before us this magnificent volume by Dr. H. W. F. Saggs who is Reader in Akkadian at the School of Oriental and African Studies in the University of London. A glance at the Bibliography of 26 pages will show that the author has overlooked nothing of any importance relating to any aspect of his subject. He is even acquainted with the contribution of Soviet archaeologists to the problems of Mesopotamian archaeology, and points out amusingly that they have allowed their ideology to influence their archaeology. Dr. Saggs remarks that there are fashions in archaeology, and rehabilitates the theories of Professor Jacobsen of Chicago which have temporarily fallen into disfavour. He himself represents a swing of the pendulum against the widely held theory of dying and rising gods. An extremely interesting discussion of the significance of the Royal Graves at Ur provides a good example of the depth and brilliance of Dr. Saggs' scholarship. One notes with thankfulness that he is a rebel against the current fashion of the extreme proliferation of footnotes. Those he has given are few and necessary, only ten in the first hundred pages. The wealth of material unrolls in fascinating detail the manifold pattern of the greatness that was Babylon. Dr. Saggs has wisely not limited himself to the strict letter of his title, but has embraced in his survey Sumerian, Hurrian, Assyrian, and all the varied elements that go to make up the background of Babylonian civilization. Some of the magnificent illustrations are, of course, familiar, but many of them are new and of the greatest interest. It is difficult to praise too highly the scholarship which the book displays, and the skill with which the material has been presented. S.H.H.

TOOMBS, L.: *God's People among the Nations*. A Study of Religion in the Ancient Near East. (World Christian Books No. 45, Second Series). 1963. Pp. 80 incl. 2 maps. (U.S.C.L., Lutterworth Press, London. Price: 3s. 0d.).

After a preliminary account of the peoples of the Near East and their territories, we have short accounts of the surrounding peoples and their religions — Egyptians, Assyrians and Babylonians, the People of the North (Hittites, Philistines, Scythians, Medes and Persians), Canaanites including Ugarit. There is a final chapter on Israel's attitude to all these and the transformations of what they took over. The treatment is necessarily short and of a summary nature; but within the limits the author has produced a useful book for beginners. N.H.S.

THE DEAD SEA SCROLLS

CARMIGNAC, J.: *Christ and the Teacher of Righteousness*: The Evidence of the Dead Sea Scrolls, trans. by Katharine G. Pedley with a Foreword by W. F. Albright. 1962. Pp. viii+168. (Helicon Press, Baltimore and Dublin. Price: \$3.95; 25s. 0d.).

Abbé Carmignac has published scholarly works on the Scrolls and has edited the *Revue de Qumran* from its beginning. In

1962 he published a popular book, *Le Docteur de Justice et Jésus-Christ*, and the *Book List* now welcomes the same book in English translation. The main purpose is to refute some of the sensational and ill-founded statements made by such people as Dupont-Sommer, Edmund Wilson, John Allegro, and others, and the manner in which this is done not only directly serves a useful purpose but also assembles a great deal of Scroll material around some relevant points of discussion. The chapter headings well demonstrate the point. Did Jesus imitate the Teacher of Righteousness? Christ and the Teacher Compared, Their Persons, Their Works and Doctrine. The Teacher of Righteousness Self-Revealed.

The translation is very effective: it is readable, and the renderings of original passages successful. Perhaps one might feel that the Foreword and the Translator's Preface are rather fulsome — good wine needs no bush. An annotated bibliography, by the translator, has the largest collection of superlatives the reviewer has ever seen; even Allegro's book has 'by far the best pictorial presentation of Qumran'!

B.J.R.

JEREMIAS, G.: *Der Lehrer der Gerechtigkeit*. (Studien zur Umwelt des Neuen Testaments, 2). 1963. Pp. 376. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 32.00).

This doctoral dissertation offers a very careful and learned study of the Teacher of Righteousness, taking account of the vast literature that has so rapidly grown up around the Scrolls, and reaching independent conclusions. Dr. Jeremias finds the materials available too scanty to make possible any secure identification of the Teacher of Righteousness, but finds a secure indication of the period in which he lived in the identification of the Wicked Priest, who is here held to be Jonathan. The Man of Lies is differentiated from the Wicked Priest, and the Kittim identified with the Romans, though probably the Kittim of the Scrolls were not contemporary with the Teacher. Some of the Hymns are believed to be from the pen of the Teacher, and they are then drawn on for the examination of the personality of the Teacher. Dr. Jeremias denies that the Teacher of Righteousness was regarded as an eschatological figure by the community, and closes the study by a comparison of the Teacher with Jesus.

H.H.R.

JONGELING, B.: *Le rouleau de la guerre des manuscrits de Qumran*. (Studia Semitica Neerlandica, No. 4). 1962. Van Gorcum & Comp. N.V., Assen. Price: Fl. 30.90).

The book presents a thorough and masterly treatment of the Warfare Scroll, and forms one of the basic books for further work on it. The Introduction deals in detail with the text of the scroll and Sukenik's transcription column by column. Then follows a translation and commentary, which naturally occupies the body of the book (some 340 pages). The annotation (generally bibliographical references) follows in about ten pages, and the bibliography in another four. The index is limited to biblical references.

The general impression left by the book as a whole is one of careful assessment of divergent views already expressed, and a judicious verdict when this is necessary. At the same time, it is not easy to discover what the author really wishes to say; he is so anxious to deal with authorities that he does not emerge as one himself except on isolated points. One additional chapter at the end of the discussion would have redeemed the failure.

B.J.R.

MEYER, R.: *Das Gebet des Nabonid. Eine in den Qumran-Handschriften wiederentdeckte Weisheitserzählung.* (Sitzungsberichte der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-historische Klasse, Band 107, Heft 3). 1962. Pp. 112+1 plate. (Akademie-Verlag, Berlin. Price: 12s. 6d.).

This monograph contains a study of the two Aramaic fragments of the Prayer of Nabonidus found at Qumran. With the help of Daniel iv, Professor Meyer offers a reconstruction of the story which he then compares with Harran inscriptions of Nabonidus. He suggests that the Prayer was a popular variant of one of these inscriptions and that it originated in the Jewish dispersion of North Arabia. It was probably written there (or perhaps in Babylonia) in the fifth century, and it belonged to the category of Wisdom literature. Daniel iv contains a much later form of the same (or a closely related) tradition. J.A.E.

PFEIFFER, C. F.: *The Dead Sea Scrolls.* 1962. Pp. 120+8 ills.+1 map. (Baker Book House, Grand Rapids, Michigan. Price: \$2.50).

The description REVISED printed prominently on the dust-jacket of this introduction to the Scrolls may mislead. Nine of the ten chapters which compose the book are litho-printed from the first edition which appeared in 1957. The startling difference in print at page 103 would make this point, even if the author, more modest than his publisher, had not in his preface declared that the first nine chapters are reproduced without alteration. The same may be said about the Index, for the only entry later than page 102 is 'Chronology, 103, 104', but this subject in the new edition occupies pages 115-6, after chapter 10. The additional chapter deals with Biblical Interpretation at Qumran and is a good, if brief, introduction to the Sect's attitude to and use of Scripture.

W.D.McH.

TYLOCH, W.: *Rękopisy z Qumran nad Morzem Martwym.* = Polskie Towarzystwo Religioznawcze, Rozprawy i materiały Nr. 6). 1963. Pp. 347+20 plates+1 map. (Warszawa, Państwowe Wydawnictwo Naukowe. Price: zł. 60).

The bulk of this book is made up of very faithful Polish translations of the principal manuscripts from the First Qumran Cave (1QS, 1QSa, 1QM, 1QH, 1QpHab) and of the Damascus Document, together with introductions, ample textual notes and some historical explanations. The general introduction contains an account of the history of the discoveries, a catalogue of the Qumran library, and a short synthesis of the results of

scientific research into the Qumran Community; in particular, its identity with the Essenes and its influence on early Christian history are discussed. A good bibliography and an apt selection of illustrations and maps supplement this very useful publication. This serious work by Dr. Tyloch gives readers acquainted with Polish a highly objective and scientific account of the Qumran finds and the present state of the scholarly study of them.

S.Se.

APOCRYPHA AND POST-BIBLICAL JUDAISM

- AVI-YONAH, M.: *Geschichte der Juden im Zeitalter des Talmud*. (Studia Judaica, Vol. II). 1962. Pp. 290. (Alfred Töpelmann, Berlin. Price: DM. 38).

This volume is a revised German version of the author's *Bimē Rômā u-Bhiṣanṭion*, which appeared first in Jerusalem in 1946 and has had two further Hebrew editions since. After providing a brief summary of the history of the Jews from the time of the Return to that of Hadrian, Professor Avi-Yonah gives a detailed account of the political, economic, and demographic position of Palestinian Jewry after the defeat of Bar-Kokheba. There emerges before us the gradual reorganisation of Jewish religious and national life, furthered by the conciliatory attitude of the Romans to the Patriarchate and by the latter's acceptance of certain demands of the power-in-charge. The external and internal crisis of the Roman Empire brought about a deterioration of relations, still further increased by the establishment of Christian rule in Palestine and the ensuing anti-Jewish Legislation of Constantine and his successors. Temporary changes in favour of the Jews were effected under Julian the Apostate, but at the beginning of the fifth century the Church succeeded in influencing the civil authorities to dissolve the institution of the Patriarchate which, though not always without self-interest in the preservation of its privileges, had stood for nearly 300 years between Rome and Jerusalem to mitigate radical tendencies on either side. The last parts of the book deal with inter-Christian dogmatic controversies and their impact on Palestinian Jewry, the legislation of Justinian against *deuterosis*, the Persian invasion of Palestine, and the end of the Byzantine Empire. The amount of documentary evidence which the author culled from the New Testament, patristic, Tannaitic, Amoraic, and Midrashic literature, and from *novellae* and *codices* exceeds that of his predecessors, who aimed at more than a mere political history and achieved less. Especially the evaluation of Rabbinic utterances against their historical, social, and economic background is a model of proper utilization of this widely dispersed source material. It may be suggested that a new English edition of the book should include an investigation of those parts of early Palestinian Hebrew poetry, which are relevant for a still further understanding of an era that ended with the conquest of Palestine by the Arabs.

S.S.

BLACK, M.: *The Son of Man Problem in Recent Research and Debate. (The Manson Memorial Lecture, reprinted from the Bulletin of the John Rylands Library, vol. 45, No. 2, March, 1963).* 1963. Pp. 305-318. (The John Rylands Library, Manchester. Price: 4s. 0d.).

Principal Black chose for the theme of his *Manson Memorial Lecture*, delivered at Manchester in November, 1962, a subject, the Son of Man, on which Professor Manson himself had written with insight and authority. Dr. Black is here concerned mainly with the reply of E. Schweizer to P. Vielhauer's revival of the arguments put forward by H. B. Sharman in 1943. If much of the importance of this paper (and it is an important contribution to the discussion of a vexed problem) is for New Testament scholarship, readers of the *Book List* will be grateful for the analysis of and emphasis on some features of Jewish eschatology.

W.D.McH.

BROCKINGTON, L. H.: *Ideas of Mediation between God and Man in the Apocrypha.* The Ethel M. Wood Lecture delivered before the University of London on 6 March, 1962. 1962. Pp. 16. (University of London, The Athlone Press. Price: 4s. 6d.).

In this study it is pointed out that mediation between God and man flows in two directions: from God to man (descending mediation) and from man to God (ascending mediation), but it is the former of these that engages the author's attention, with special reference to the Apocrypha. Four conceptions are considered: (1) help from heaven, without further definition of the manner of its bestowal; (2) help from heaven given through apparitions; (3) angels; (4) wisdom. The first conception is illustrated from I Maccabees, the second from II Maccabees. As for the third and fourth, angelic mediation (as in Tobit) belongs to popular religion, while the mediatorial portrayal of Wisdom belongs rather to the religion of the learned and cultured. This last portrayal was destined to be the most fruitful of all, although in the form in which it appears in the Apocrypha it is subject to 'the natural limitations inherent in its being feminine', since 'it is not readily conceivable that the God whom men worship as *He* should be known upon earth through a person whom they speak of as *she*'. This point may suggest to some readers further interesting considerations which lie beyond the scope of Mr. Brockington's lecture.

F.F.B.

BROWN, J. R.: *Temple and Sacrifice in Rabbinic Judaism.* (Winslow Lectures 1963). 1963. Pp. 31. (Seabury-Western Theological Seminary, Evanston, Ill. Price: \$1.00).

The author discusses two matters: first, the claim by Dr. Vermes and others that the New Testament exposition of the atoning death of Christ is largely due to Jewish theology concerning the Binding of Isaac (*Aqedah*); second, the question whether the sacrificial cult ceased entirely at A.D. 70. A capable and thorough examination of the evidence.

N.H.S.

GERBER, W. E.: *Beṣa (Ei)*. Text, übersetzung und ausführliche Erklärung, Mit eingehenden geschichtlichen und sprachlichen Einleitungen und textkritischen Anhängen. (Die Mischna, ed. Rengstorff-Rost). 1963. Pp. VI+108. (Alfred Töpelmann, Berlin. Price: DM. 20).

This work consists of four main parts: 1. the Introduction which sets forth, with admirable lucidity, the essentials of the problems in the Mishnic tractate *Beṣah*; 2. the vocalised Hebrew Text of this tractate, copied from MS. Kaufmann (hardly a happy choice, it would seem), with German translation and ponderous notes (which tend, in parts, to be rather speculative); 3. an Appendix with *variae lectiones* in 4 MS. Codices, 5 tenuous Genizah fragments and the *editio princeps* of each of the 3 recensions of the Mishnah (whilst, regrettably, no notice is taken of the older MSS. of the Mishnah with Maimonides' Arabic commentary, nor of the 15th-century Yemenite *Melekheth Shelomoh* which is an indispensable tool in the textual criticism of the Mishnah); 4. Several Indices; competent, comprehensive, and very serviceable. Readers of this *Book List* will be mainly interested in the part in the Introduction on the scriptural texts that form the background to the *halakhic* data in *Beṣah*. It must be stated that Dr. Gerber's inference from Ex. xvi. 23 that baking and cooking are permitted on the Sabbath, with the resulting contradiction to Ex. xxxv. 3, is contrary not only to Talmudic tradition but also to the plain meaning of the Biblical text, in which, accordingly, baking and cooking would not have been mentioned at all. He evinces still more patently his forgetfulness of plain scriptural data (Lev. xxv. 35-39 and Num. xxix. 12, 35) in his assumption, stated no less than six times, that the *seventh* (reviewer's italics) day of Tabernacles is a *Yom Ṭob*. His translation and notes, competent on the whole, are evidently the fruit of much painstaking study. Notwithstanding occasional slips, e.g., the blunder in the mixing up of the subject and object of the verb *zikkah* in *Beṣah* V. 8a (pp. 95-96), it would be churlish to withhold from the author the recognition of the undoubted merits of his work.

E.W.

GLATZER, N. N. (ed. by): *Faith and Knowledge*. The Jew in the Medieval World. (Beacon Texts in the Judaic Tradition, Vol. II). 1963. Pp. xx+236. (Beacon Press, Boston. Price: \$6.00).

In contrast to Jacob R. Marcus' comprehensive *The Jew in the Medieval World*, this source book concentrates on the fundamental spiritual problem of the Middle Ages. It includes Hasidism (18th century) and consists of representative extracts in English translation, partly made and in other passages often revisited by the editor who also provides an introduction, an epilogue, and brief, essential notes. 'Faith and Knowledge' is illustrated in nineteen sections: God, The Love of God, The Faith of Israel, Man, Knowledge, The Ways of Good Life, The Community of Israel, The Sabbath, The Ways of the Mystics, The Ways of the Hasidim, The Land of Israel, Exile and Redemption. Short biographical sketches introduce the principal Jewish thinkers, commentators, and poets, and attention is rightly paid to the Liturgy of the Synagogue. Communication and interaction between Judaism, Christianity and, to a lesser degree,

Islam emerge clearly in this judicious, catholic selection. As a result, we perceive the pattern of the inner life of the Jewish communities and their spiritual leaders in the Middle Ages. 'Suggestions for further reading' help the reader to enlarge and deepen his understanding.

E.I.J.R.

HAAG, E.: *Studien zum Buche Judith*. Seine theologische Bedeutung und literarische Eigenart. (Trierer Theologische Studien, 16). 1964. Pp. XVI+134. (Paulinus Verlag, Trier. Price: DM. 13.80).

In this study the conclusion is reached that the book of Judith, though unhistorical, is a *Rettungserzählung* for which parallels are adduced in 2 Chronicles xiv. 7-14, xx. 1-30. In Judith, however, we have an entirely fictitious narration, which is designedly a typological or parabolic presentation of the history of God's people. The argument for this is worked out in a careful analysis of the book and a theological interpretation of its contents. Even if the conclusion be regarded as an oversimplification, the value of Haag's work will doubtless be found to reside primarily in his detailed scholarly scrutiny of the problems raised by the book of Judith. His treatise will be indispensable to serious students of the subject.

G.W.A.

HAMMERSHAIMB, E., MUNCK, J., NOACK, B., SEIDELIN, P. (ed. by): *De gammeltestamentlige Pseudepigrapher i oversættelse med indledning og noter*. 4. Hæfte. 1963. Pp. 317-508. (G. E. C. Gad, Copenhagen; Cammermeyer, Oslo; C. W. K. Gleerup, Lund).

For earlier fascicles of this edition of pseudepigrapha, see *Book Lists*, 1957, p. 71, and 1959, p. 42. The present fascicle contains The Assumption of Moses (B. Noack), 1 (3) Esdras (E. Hammershaimb), The Letter of Aristeas (J. Munck), and The Sibylline Oracles (B. Noack). Like its predecessors, it provides independent translations, together with introductions which are masterpieces of brief and balanced statement, concise notes, and up-to-date bibliographies. The intense and growing interest at the present time in the intertestamental period makes this Danish enterprise most opportune.

G.W.A.

JACOBS, R. L.: *Montefiore and Loewe on the Rabbis*. (Claude Montefiore Lecture, 1962). 1963. Pp. 28. (The Liberal Jewish Synagogue, London. Price: 3s. 6d.).

This is a sympathetic appreciation of the well-known *Rabbinic Anthology*, the author inclining towards Loewe rather than Montefiore. In any case there has taken place since the disasters of the thirties a steady rapprochement between orthodox and liberal Judaism.

D.D.

KAUFMANN, D.: *Mehqārīm ba-Siphrūth ha-'Ibhārth shel Yemē ha-Bēnayīm*. 1962. Pp. 35+238. (Mosad Harav Kook, Jerusalem).

This is a translation from the German into Hebrew of eleven of David Kaufmann's studies in medieval Jewish philosophy, the

greater part of which bears on works by Solomon Ibn Gabirol and Yehudah Halevi. It is now very difficult to obtain these profound studies in their original German, and Mosad Harav Kook is to be congratulated on having given them in Dr. I. Eldad's gratifying version.

M.W.

MACDONALD, J. (ed. & trans. by): *Memar Marqah*, The Teaching of Marqah. Vol. I: *The Text*, Vol. II: *The Translation*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 84). 1963. Pp. XIV+XLIV+178 (Vol. I): Pp. VI+256 (Vol. II). (Verlag Alfred Töpelmann, Berlin. Price: DM.68).

This is the first complete edition of the *Memar Marqah*, one of the most important Samaritan texts; its appearance is a welcome indication of the interest which Samaritan studies, thanks largely to the work of Prof. J. Bowman, are now beginning to rouse. No one who has not worked on the Judaean Scrolls knows how frustrating the lack of satisfactory Samaritan (and Qara'ite) texts can be. Dr. Macdonald gives a concise introduction, in which he assigns the work to a date in the 2nd-4th centuries A.D.; he then discusses the manuscripts and previous attempts to edit the text, the author's use of the Samaritan Pentateuch and Targum, the Arabic translation, the importance of the work for the study of the Samaritan Aramaic dialect and of Samaritan theology as also of Christianity; and he adds some interesting remarks on the difficulties in this field of research at the present time and our future needs. The main part of the work then follows, consisting of the Samaritan text in Hebrew furnished with brief critical notes (pp. 158) and the English translation (pp. 246); both seem to be extremely well done. An index of Biblical references completes the work. The reviewer may conclude this all too brief notice by expressing a hope that the editor will persuade other young scholars to continue the task of making these and similar texts available in so convenient and admirable a form.

G.R.D.

NEUSNER, J.: *A Life of Rabban Yohanan Ben Zakkai*. Ca. 1-80 C.E. (Studia Post-Biblica VI). 1962. Pp. X+200. (E. J. Brill, Leiden. Price: Fl. 30).

The life and personality of Rabban Yohanan ben Zakkai has in the past attracted scholars in the field 'Die Wissenschaft des Judentums'. A few monographs on the subject have been produced. These are not easily accessible now. Besides, the monographs do not make use of all the Talmudic material. Dr. Neusner's monograph is at once more comprehensive (tapping as it does additional sources and incorporating also recent notes written in English and in Hebrew on the subject) and more readable. While the author's main aim is to deal with Rabban Yohanan ben Zakkai's life, he gives a fairly good picture of first-century Judaism in general.

It is a pity that the book, which is well planned and produced and includes a useful bibliography and indexes, should have faulty transliterations of some Hebrew words and contain numerous printer's errors.

M.W.

ROTH, C.: *The Sarajevo Haggadah*. 1963. Pp. 46+117 plates. (W. H. Allen, London. Price: £10 10s. 0d.).

This world-famous fourteenth-century Haggadah, the origin of which is most likely North Spain or Provence, excels in its magnificent illuminations those included in other well-known Haggadoth (the John Rylands Haggadah, for instance). It is here superbly reproduced, giving great credit to its producers. The Biblical scholar will no doubt be interested in the consistent sequence of medieval Hebrew illuminations woven round all the narrative parts of the Pentateuch, for such a full sequence is not found in any other illuminated Haggadah. Scholars concerned with the text, palaeography and vocalization of medieval Haggadoth will find here additional interest. The liturgical poems included in the Haggadah, which form no integral part of the Haggadah proper, have not been reproduced. Dr. Cecil Roth's fine introduction adds considerably to the value of this production.

M.W.

SCHOLEM, G.: *Ursprung und Anfänge der Kabbala*. (Studia Judaica: Forschungen zur Wissenschaft des Judentums, Band III). 1962. Pp. VIII+434. (Walter de Gruyter & Co., Berlin. Price: DM. 48).

The volume under review is a revised and more than double-sized version of Professor Scholem's *Reshith ha-Kabbala* which appeared in Jerusalem in 1948. Its first chapter illustrates the insensitiveness of the purely rationalistic approach to the subject by scholars like Graetz and Neumark, traces the origin of the Kabbala in Christian Europe, i.e., in the western part of the Provence, known as Languedoc, to the second part of the twelfth century and discusses pre-Kabbalistic Jewish mysticism, such as *Merkabha*- and *Hekhaloth* literature, the *Sefer Yesira* and the oldest testimonies about the appearance of the *Sefer Bahir*.

Its second chapter offers a detailed analysis of the literary structure of the latter, its Gnostic elements, its transformation of Talmudic concepts, and its sources.

The third chapter gives a thorough account of the individual contributions of the first Kabbalists in the Provence, their asceticism, revelations, prayer-life, and theories about the *En-sof*, the *Sefiroth*, *Middoth* and other mystical concepts occurring in this branch of literature.

The last chapter describes the transmission of these Kabbalistic ideas from the Provence to geographically and culturally nearby Gerona, their consequent development in the thirteenth century as well as the communal strife caused by their dissemination. The reviewer may perhaps draw attention to an interesting testimony of the well known Muslim Polemicist Ali b. Ahmed b. Hazm of Cordova who died as early as 1064 and who does not seem to be referred to in any of Professor Scholem's writings on the subject. After ridiculing the anthropomorphic tendencies of certain Talmudic Aggadhoth, Ibn Hazm attacks Jewish teachings of clearly Gnostic origin such as the praying to the 'small' as well as to the real God in the ten days of penitence between the New Year and the Day of Atonement (cf. I. Goldziher *Proben muhammedanischer Polemik gegen den Talmud*

in Kobak's *Jeschurun*, Volume VIII, 1871, pp. 101 ff.). The very same reproaches against the Kabbalists of the thirteenth century and particularly against the *Sefer Bahir* appear in no less fierce a form in the Hebrew MS. Parma 2749 (De Rossi 155), *Milhemeth Mišwa* by Rabbi Meir b. Simon of Narbonne (about 1245) whom Scholem quotes frequently as one of the important antagonists of the new 'heresy'.

Henceforth the debate on the vexed problem of the source-material which forms the background to the compilation of the *Sefer Bahir* (c. 1160–1180) will have to take Ibn Ḥazm's statements into account.

Professor Scholem is the internationally acknowledged master in the field of Jewish mysticism and the founder of its academic discipline. Apart from experts in this special branch of study, all those interested in the history of ideas, Comparative Religion, and the phenomenology of mystic experience will read his new classic — so distinguished for its almost incredible depth of knowledge, penetrating analytical power, and lucidity and elegance of style — with rapt attention and very great benefit.

S.S.

SOETENDORP, J.: *Symbolik der jüdischen Religion*. Sitte und Brauchtum im jüdischen Leben. 1963. Pp. 208. (Gütersloher Verlagshaus, Gerd Mohn, Gütersloh. Price: DM. 28).

The author gives a brief description of laws and customs which regulate the individual and communal religious life of the Jews. Seven sub-divisions deal with circumcision, schooling, marriage and divorce ceremonies, the dietary laws, burial regulations, the liturgy, and the major and minor festivals.

Dr. Soetendorp is Rabbi of the liberal Jewish community of Amsterdam and The Hague. He can thus give due consideration to the differences prevailing between orthodox and reform usages.

As an introduction to the rhythm of modern Jewish life, the book serves a useful purpose and steers a middle course between descriptive and symbolical presentation. The scholarly merit of the book can be gauged from the small bibliography at the end of the book. The informed reader must not expect a systematic historical approach to the rites described since to do this was not the author's aim.

Dr. Bunte's German translation of the original Dutch version reads well and betrays full familiarity with both languages.

S.S.

STROBEL, A.: *Untersuchungen zum eschatologischen Verzögerungsproblem*. Auf Grund der spätjüdisch-urchristlichen Geschichte von Habakuk 2, 2 ff. (Supplements to Novum Testamentum, II). 1961. Pp. xxxi + 360. (E. J. Brill, Leiden. Price: Fl. 32).

This book is primarily concerned with the problem of the delay in the coming of the *parousia* as it was faced by the early Church. The justification for its inclusion in an Old Testament *Book List* is that the discussion is based upon the consideration of the way in which Hab. ii. 2 ff. is utilized in a wide range of writings,

beginning with the Qumran documents and continuing through other early Jewish writings (apocalypses characterised by affinities with the Essenes, later rabbinic writings, the Septuagint, etc.) and so to the New Testament and the writings of the Church Fathers. In the second part of the book, there are gathered further indications of the relevance of the Habakkuk passage to New Testament exegesis, as for example in Paul and in the apocalyptic parables, with the indications of its possible relationship to the development of the Christian understanding of the Passover in connection with the death and resurrection of Christ. The detailed examination of the material shows the great influence of this particular passage in the formulation of later Jewish and early Christian ideas, and the book is thus an important contribution to the study of Biblical exegesis in the vital intertestamental period and beyond. A detailed bibliography is included, but it is to be regretted that there is no index of references.

P.R.A.

WALLENSTEIN, M.: *Gaster Hebrew MS. 4 in the John Rylands Library: A Yemenite Tikkhal of the Seventeenth Century*. (Reprinted from the *Bulletin of the John Rylands Library*, Vol. 45, No. 2, March, 1963). 1963. Pp. 505-532. (The John Rylands Library, Manchester. Price: 5s. 0d.).

The subject of this paper is one of the 350 Hebrew codices which with 300 Samaritan MSS. and some 12,000 Hebrew and Arabic fragments, all from the Cairo Genizah, were obtained for the John Rylands Library in 1954 from the collection of the late Dr. Moses Gaster. This codex of 408 folios from the year A.D. 1637 contains a Yemenite Prayer Book, and Dr. Wallenstein, though he indicates several promising subjects for investigation, largely confined his attention to three sections of the manuscript, the first containing 17 elegies, the next a large number of *piyyûṭim*, and the third 21 poems. One example from each section is given with translation and notes. It is greatly to be desired that the learning by which Dr. Wallenstein makes interesting these not very distinguished compositions may be applied soon to the other problems, e.g., of vocalization, raised by the manuscript.

W.D.McH.

PHILOLOGY AND GRAMMAR

AISTLEITNER, J.: *Wörterbuch der Ugaritischen Sprache* (ed. by Otto Eissfeldt). (Berichte über die Verhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Band, 106 Heft 3). 1963. VIII+362. (Akademie-Verlag, Berlin. Price: DM. 23).

With this posthumous dictionary of Ugaritic, Aistleitner's distinguished contributions to Ugaritic studies have come to a sad and sudden end. We are grateful to Professor Eissfeldt for having taken charge of the orphaned manuscript.

The appearance of a full dictionary of the Ugaritic language, nearly 35 years after the discovery of the first texts, is an event of great significance. Close on 3,000 roots are listed — compared with a little over 2,000 in Gordon's *Ugaritic Manual* (his *Ugaritic Textbook* is not yet available at the time of writing) and a

similar number in Driver's *Canaanite Myths and Legends*. Proper names have also been included, as in the present state of our knowledge it is not always possible to distinguish between proper and common nouns with absolute certainty. The book will also serve as a concordance to the Ugaritic texts, and each entry concludes with some brief etymological and comparative observations. It is in this latter field that room for improvement remains and where future generations of Ugaritic scholars might exercise their imaginative talents.

E.U.

AUVRAY, P.: *L'hébreu biblique*. (Connaître la Bible). 1962. Pp. 98 incl. many ill. (Desclée de Brouwer, Bruges. Price: NF. 7.50).

Père Auvray has not written a grammar to teach Hebrew to elementary students of the language; rather, he seeks to help the reader of the Bible in French to understand something of the character and ways of expression of Biblical Hebrew (and also, more briefly, Modern Hebrew). He succeeds well and his book should be very helpful, though some of his remarks (especially on pp. 49 f.) on the relation of the Hebrew language to Israelite thought are open to question. The interest of the book is increased by a good selection of photographs from both the ancient and the modern world.

J.A.E.

CASTELLINO, G. R.: *The Akkadian Personal Pronouns and Verbal System in the Light of Semitic and Hamitic*. 1962. Pp. xii+166. (E. J. Brill, Leiden. Price: cloth, Fl. 24).

This book falls into two parts. The first deals with the Akkadian pronouns and is a reprint of an article published in the *Mitteilungen des Instituts für Orientforschung*, 1957, with various modifications and additions. The second deals with the Akkadian verbal system and is an essay which was awarded the Lidzbarski Gold Medal. The author uses the Cushitic languages of East Africa, Berber, Egyptian and Coptic, Hausa and various Negro-African languages, in addition to all the Semitic languages, to elucidate the problem of the origin and development of the Akkadian pronouns and verbal system. His stimulating essays lead to conclusions which will be of the greatest interest to all scholars working in the field of Semitic linguistics. The chapters on the System of 'Tenses' and the Conjugations are of special value. In general he believes that 'many problems of Semitic linguistics cannot find a satisfying and true solution unless they are viewed from a higher and wider angle' and that 'Akkadian must be considered as having *preserved* linguistic conditions together with Hamitic, while, on the other side, Western Semitic, that differs more from Hamitic, must have *diverged* from it, and therefore introduced innovations'. He thinks that Akkadian has preserved the original features of proto-Semitic more fully than Arabic.

T.W.T.

DROWER, E. S. and MACUCH, R.: *A Mandaic Dictionary*. 1963. Pp. xii+492. (Clarendon Press, Oxford. Price: £12 12s. 0d.).

The publication of this work crowns the editorial labours of Lady Drower and her collaborator, Professor Macuch of Berlin.

Based on Lidzbarski's card index and the lexicographical notes and gleanings gathered over many years by the editors, who have had at their disposal both published and unpublished texts, especially the unique collection of Mandaic manuscripts gifted by Lady Drower to the Bodleian Library, this lexicon will be an invaluable tool for workers in many fields, New Testament, comparative religion, folk-lore, and so on. For readers of the *Book List*, who will give this dictionary its rightful and well-earned place alongside Nöldeke's grammar, its prime importance is in the material it affords for the study of Semitic philology. Here is a rich quarry in which Old Testament commentators will dig with profit, and the editor of the new edition of *Brown-Driver-Briggs* will no doubt make full use of its resources. Because it is unlikely that this dictionary of the Mandaic language will be superseded and because it is impossible that a work of this nature and magnitude could be perfect in every detail, as the editors would be the first to agree, it may be suggested that all users of this work should show their gratitude by submitting additions and corrections, so that these could be printed and made available in some form by the Press.

While due credit must be paid to Professor Macuch and high praise given to the Clarendon Press for a difficult task accomplished most admirably, our warmest tribute and most grateful thanks must be offered to Dr. Drower, whose indefatigable editing of Mandaic texts has earned her not only an honoured place in the British tradition of learned ladies but also a secure position in the larger world of scholarship, which has recently paid its tribute in the award to her of the Lidzbarski medal.

W.D.McH.

GOSHEN-GOTTSTEIN, M. H. (ed. by): *Aramaic Bible Versions*. Comparative selections and Glossary including unpublished chapters from the Palestinian Targum. 1963. Pp. IV+72. (The Hebrew University Students' Printing and Publishing House, Jerusalem. Price: 20s. 0d.).

This 70-page typed brochure (photographically reproduced) supplements the writer's earlier *Selections from the Aramaic Versions of the Old Testament* (Jerusalem, 1957). Originally designed for Seminar work, it includes samples from the Palestinian Targumim (including the still unpublished Neofiti 1), the Samaritan Pentateuch Targum and the Peshitta (printed in Hebrew characters); the selection excludes the Palestinian Syriac, for which the author has special plans. The glossary is intended simply to supplement Jastrow. An explanatory introduction is in Hebrew and English. Students of the Targum will be grateful for this new *instrumentum studiorum*.

M.BI.

SPINOZA, B.: *Hebrew Grammar (Compendium Grammatices Linguae Hebraeae)*. Edited and translated with an introduction by Maurice J. Bloom. 1963. Pp. 152. (Vision Press, London. Price: 25s. 0d.).

This edition of Spinoza's Hebrew grammar which he started late in life and never completed is a most unsatisfactory piece of work. A comparison with the Latin edition which is mentioned in the introduction, and from which the translation was

presumably made, shows that the editor has on countless occasions not reproduced the accurate Hebrew words and forms found there, but has put in their place words and forms which are inaccurate. Many of the inaccuracies involve quite elementary points of Hebrew grammar. Moreover, the editor does not always seem to have understood Spinoza's Latin. His translation on p. 63 (bottom), for example, makes nonsense. On p. 13 there is a meaningless *tāw*, which appears to belong properly on p. 11, where a *tāw* is missing; on p. 25 the Hebrew text of Isaiah is incorrectly quoted; on p. 43 examples of passive participles are listed under active participles; and so on. The book is poorly produced — the alignment is often faulty, sometimes with serious results (see, for example, the suffixes to *bén*, pp. 65 f.), and there are blurred letters and mixed founts. The book is almost unusable, and its publication does little honour to the great Dutch philosopher. Apart from a desire to do him honour, it is difficult to think of any *raison d'être* for its publication. It is all very puzzling.

D.W.T.

Books received too Late for Notice

- AMSLER, S.: *David, Roi et Messie* (Cahiers Théologiques 49) (Éditions Delachaux & Niestlé, Neuchâtel).
- BECKER, J.: *Das Heil Gottes* (Studien zur Umwelt des Neuen Testaments, Band 3) (Vandenhoeck & Ruprecht, Göttingen).
- BRAUN, F.-M.: *Jean le Théologien* (Librairie Lecoffre, Gabalda, Paris).
- DELEKAT, L.: *Katoche, Hierodulie und Adoptionsfreilassung* (Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte, 47 Heft) (C. H. Beck'sche Verlagsbuchhandlung, München).
- FOHRER, G.: *Das Buch Hiob* (Kommentar zum Alten Testament, Band XVI) Gütersloher Verlagshaus Gerd Mohn, Gütersloh).
- GEVIRTZ, S.: *Patterns in the early Poetry of Israel* (Studies in Ancient Oriental Civilisation, No. 32) (The University of Chicago Press, London).
- GUNKEL, H.: *Genesis* (Göttinger Handkommentar zum Alten Testament, I. Abteilung, 1 Band) (Vandenhoeck & Ruprecht, Göttingen).
- HEIDEL, A.: *The Gilgamesh Epic and Old Testament Parallels* (The University of Chicago Press, London).
- HEMPEL, J.: *Geschichten und Geschichte im Alten Testament bis zur persischen Zeit* (Gütersloher Verlagshaus Gerd Mohn, Gütersloh).
- JEPSEN, A.: *Das Buch Hiob und seine Deutung* (Aufsätze und Vorträge zur Theologie und Religionswissenschaft) (Evangelische Verlagsanstalt, Berlin).
- JEPSEN, A. & HANHART, R.: *Untersuchungen zur Israelitisch-Jüdischen Chronologie* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, Heft 88) (Verlag Alfred Töpelmann, Berlin).
- KAPELRUD, A. S.: *The Ras Shamra Discoveries and the Old Testament*, trans. by G. W. Anderson (University of Oklahoma Press, Oklahoma).
- KNEVELS, W.: *Die Wirklichkeit Gottes* (Calwer Verlag, Stuttgart).
- KRAFT, H.: *Clavis Patrum Apostolicorum* (Kösel Verlag, München).
- LORETZ, O.: *Gotteswort und menschliche Erfahrung* (Verlag Herder, Freiburg).
- MAYER, D. G.: *Para (Die Rote Kuh)* (Die Mischna) (Verlag Alfred Töpelmann, Berlin).
- PAYNE, D. F.: *Genesis One Reconsidered* (The Tyndale Press, London).
- PORÚBČAN, S.: *Sin in the Old Testament* (Aloisiana 3) (Herder, Rome).
- RABIN, C. (ed. by): *Textus, Annual of the Hebrew University Bible Project*, Vol. III. (Magnes Press, Jerusalem; Oxford University Press, London).
- ROBERTS, B. J.: *The Old Testament Canon: A Suggestion* (Bulletin of the John Rylands Library, Vol. 46, No. 1) (The John Rylands Library, Manchester).
- RODD, C. S.: *Psalms 73-150* (Epworth Preacher's Commentaries) (The Epworth Press, London).
- RUSSELL, D. S.: *Between the Testaments* (S.C.M. Press, London).
- SCHMID, R.: *Das Bundesopfer in Israel* (Studien zum Alten und Neuen Testament, Band IX) (Kösel-Verlag, München).
- SIEDL, S. H.: *Qumran eine Mönchsgemeinde im Alten Bund* (Bibliotheca Carmelitica Series II: Studia. Vol. 2) (Teresianum, Rome).
- DE VAUX, R.: *Les sacrifices de l'Ancien Testament* (Gabalda, Paris).

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